The Epistles and Gospelles, of euerye Sundaye, & holy day thorow oute the whole yeare, after the church of Englande.

¶ *Cum priuilegio ad imprimendum solum.*

BRITISH MUSEUM

¶ The first Sonday in Aduent
The Epistle. Rom. xiii. Chap



we nothing to any man but this, ỳ ye loue one another. For he that loueth another, fulfilleth the law. For these commaundementes. Thou shalte not committ adultery: Thou shalte not kyll: Thou shalt not steale: Thou shalt beare no false witnesse: Thou shalte not lust: & so forth (yf ther be any other cõmaũdemẽt) it is al cõprehended in this saying: namely, loue thy neyghbour as thy selfe. Loue, hurteth not hys neyghbour, therfore is loue the fulfillinge of ỳ law. This also we know I meane the season how ỳ it is tyme that we shuld now awake out of slepe, for now is our saluaciõ nerer, thẽ whẽ we beleued. The night is past, the day is come nie: Let vs therfore cast awaye the dedes of darkenes, and let vs put on the Armour of light. Let vs walke honestlye, as it were in the daye light: not in eatinge and drinkinge, nether in chamburinge and wantonesse, nether in strife and envyinge, but put ye on the Lorde Iesus Christ. And make not prouision for the flesh, to fulfyl the lustes of it.

The Gospel. Math. xxi

AND when they drewe nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet: then sent Iesus two of hys disciples, saynge vnto them: Go in the towne that lyeth ouer agaynste you, and anone

anone ye shal find an asse bound, & a colt wt her, loose thē and bring thē vnto me. And yf any man say ought vnto you say ye, ye ꝓ Lord hath nede of thē: & straight way he wil let thē goo. All this was done that it might be fulfilled, which was spoken by ꝓ prophet saying: Tell ye ye daughter of Syon, behold ꝓ kynge cometh vnto ꝓ meke sittinge vpon an Asse and a colt the fole of an Asse vsed to the yocke. The disciples went, and did as Jesus commaunded them, & brought the Asse & colte, & put on them theyr clothes & set hym there on & many of ꝓ people spred theyr garmētes in the way. Other cut downe braūches frō the trees, and strawed thē in the waye Moreouer, the people that went before, & they that came after cryed sayinge: Hosanna to the sonne of Dauid: Blessed is he that cometh in ꝓ name of the lorde: Hosanna in the highest. And when he was come to Jerusalē, al the citie was moued saying: who is this: And ꝓ people said This is Jesus the prophete of Nazareth a citie of Galile. And Jesus went into the temple of god and cast out al them that sold and boughte in the temple, & ouerthrew the tables of ꝓ money chaungers, and the seates of thē that solde doues and sayde vnto them: It is wrytten: my house shal be called the house of prayer, but ye haue made it a denne of theues.

¶ The second sonday. The Epistle. Roma. xv.

whatsoeuer

WHatsoeuer thynges are wrytten afore tyme, they are wrytten for our learnyng, that we thrughe patience and comforte of the scriptures, myght haue hope. The God of patience and consolation graunt you to be like myuded one towardes another, after ỳ ensample of Christ Iesu. That ye all agreing together, maye with one mouthe prayse God the father of our Lord Iesus christe wherefore receaue ye one another, as Christe receaued vs, to ỳ prayse of God. And this I saye, that Iesus Christ was a minister of the circumcision for the truth of God, to confyrme the promyses made vnto the fathers. And let the Gentyles prayse G O D for his mercye, as it is wrytten. For this cause I wyl prayse the amōg the Gentyles, and synge vnto thy name. And agayne he sayth: reioyce ye Gentyles with hys people. And agayne: Prayse the Lorde all ye Gentyles, and laude him al ye nacions together And agayne Esay sayeth: There shalbe the rote of Iesse, and he that shall ryse to reygne ouer the Gentyles: In hym shal the Gentiles trust. The God of hope fyll you with all ioye, and peace in beleuyng, that ye maye be ryche in hope, through the power of the holy ghoste.

The Gospell. Luke. xxi.

THere shalbe signes in the Sunne, and in the Moone, and in the starres. And in the earth the people shall be at theyr wyttes ende, throughe dispayre.

The Sea, and the water shall roare, and mennes hartes shall fayle them for feare. And for

lokyng after those thynges, whiche shall come on the earth. For the powers of heauen shal moue. And then shall they se the sonne of man come in a cloude with power and great glorye. when these thynges begin to come to passe, then loke vp, and lyfte vp your heades, for your redemption draweth nye. And he shewed them a similitude. Beholde the fygge tree, and all other trees when they shote forth theyr buddes, ye se and knowe of your owne selues, that Sommer is then nye at hande. So lykewyse ye also (when ye see these thinges come to passe) be sure ỳ the kyngedome of God is nye. Verely I say vnto you: this generation shall not passe, tyll all be fulfylled. Heauen and earth shall passe: but my wordes shall not passe.

¶ The thyrde Sundaye. The epistle. i. Cor. iiij.



Et men esteme vs, as the Ministers of Christe, & Stewardes of ỳ secretes of God. Furthermore, it is requyred of the Stewardes, that a manne be founde faythfull. with me it is but a verye small thynge that I shoulde be iudged of you, eyther of mans iudgemente: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothynge before the tyme, vntyll the Lorde come, whiche wyll lyghten thynges that are hid in darcknes, and open the counseilles of the hartes, and then shall euerye man haue prayse of God.

The

The Gospel. Math. xi.



Hen John beynge in prysonne heard the workes of Christ, he sent two of his disciples, and sayde vnto hym: arte thou he that shal come? Or do we loke for another? Jesus aunswered and sayd vnto them: Go, and shew John what ye haue heard and sene. The blynde receiue theyr syght, the lame walke, the lepers are clensed, and the deafe heare, ✠ dead are raysed vp, and the poore receaue the glad tydynges of the gospel, and happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concernynge John. What went ye out into the wyldernes to see? A rede that is shaken with the wind? or what wēt ye out for to se a man clothed in softe raymente? beholde they that were softe clothynge, are in kynges houses. But what went ye oute for to see? a Prophete, verely I saye vnto you, and more then a Prophete: For this is he of whome it is wrytten, beholde, I sende my messenger before thy face, whyche shall prepare thy waye before the.

The fourth Sundaye. The Epistle. Phil. iiii.



Eioyce in the Lord alway, and agayne I say reioyce. Let your softnes be knowē vnto al men, the lorde is euen at hande. Be careful for nothynge: but in all prayer & supplicatiō, let youre peticiō be manifest vnto God, with geuyng of thankes. And the peace of God

(which passeth all vnderstandynge) kepe your hartes and myndes through Christ Jesu.

The Gospell. John.i.

THis is the recorde of John: when the Jewes sent prestes and Leuites from Jerusalem, to aske him: what arte thou? And he confessed and denyed not and sayde playnelye: I am not Christe. And they asked hym, what then? arte thou Helias? and he sayde: I am not. Art thou that prophete? and he aunswered no. Then sayde they vnto hym: what art thou, that we maye geue an aunswere vnto them that sent vs? what sayest thou of thy selfe? He sayde: I am the voice of a criar in the wyldernes: make straycht the waye of the Lorde, as sayde the prophet Esay. And they whiche were sent, were of the Pharisees, & they asked hym and sayde vnto hym: why baptisest thou then, yf thou be not Christ, nor Helias nether that prophete? John aunswered them, sayinge: I baptyse with water, but there standeth one amonge you, whome ye knowe not, he it is whiche thoughe he came after me, was before me, whose sho latchet, I am not worthy to vnlose. These thinges were done at Bethabara beyond Jordane, where John did baptyse.

The fyrste Epistle, on Christmas daye. Titum.ij.

THe grace of god, that bringeth saluacio vnto al men, hath appeared & teacheth vs, that we shulde deny vngodlynes, and worldly lustes, and ỳ we shuld lyue soberly, and righteouslye and godlye, in this presente worlde

worlde lokynge for that blessed hope and appearyng of the glory of the great God, and of oure sauioure Jesu Christ, whiche gaue hym self for vs to redeme vs from all vnryghteousnes, and to purge vs a peculiar people vnto hym self, feruently geuen vnto good workes. These thynges speake and exhorte, and rebuke with all feruentnes of commaundynge. Se that no man despyse the.

The Gospell. Luk. ij.



And it chaunsed in those dayes: that there wente oute a commaundemente from Augustus the emperour, that all ye worlde shuld be taxed. And this taxynge was the fyrste, & executed when Sirenius was liefetenaunte in Siria. And euerye manne wente into his owne citie to be taxed. And Joseph also ascended from Galyle out of a cytye called Nazareth into Jewrye, vnto the cytye of Dauyd, whiche is called Bethleem. Because he was of the house and linage of Dauid, to be taxed with Marye his spoused wyfe, whiche was wyth chylde. And it fortuned that whyle they were there, hyr tyme was come that she shoulde be delyuered. And she broughte forth hyr fyrste begotten Sonne, and wrapped hym in swadelyng clothes, and layde him in a maunger, because there was no rowmme for them in the Inne. And there were in the same regyon shepeherdes watchynge and keppynge theyr flocke by nyghte. And lo, the aungell of the Lord stoode hard by the, & the bryghtnes of the Lorde

shone

shone rounde aboute them, and they were sore afrayde. And the Angel sayd vnto them. Be not afrayd. For beholde, I bringe you tidynges of great ioye, that shall come to all people: for vnto you is borne this daye in the Citye of Dauyd a sauiour, whiche is Christ the Lorde. And take this for a sygne: ye shall synde the chylde wrapped in swadlynge clothes, and layde in a maunger. And streyghtwaye there was wyth the Aungell a multitude of heauenly souldiers, prayesynge God, and sayinge: Glorye to God on hye, and peace on the earth, and vnto all men a good wyll.

¶ The seconde Epistle on Christmas daye. Heb. j.

GOd in tymes paste, diuerslye and manye wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whome also he made the worlde. Whiche (sonne) beynge the brightnes of his glory, and the verye ymage of his substaunce, rulynge all thinges with the worde of his power, hathe by his owne sonne pourged oure synnes, and sytteth on the ryghte hande of the Maiestye on hyghe beynge so moch more excellente then the Aungels, as he hath by inheritaunce obtayned a more excellente name then they. For vnto which of the aungels sayde he at anye tyme: Thou arte my sonne, this daye haue I begotte the. And agayne, I wyll be hys father, and he shall be my sonne? And agayne, when he bryngeth in the fyrste begotten sonne into the worlde, he sayth: and let all the Angels of God worshyp hym. And vnto the Angels he

sayeth

sayeth: He maketh his Angels spyrytes, and his
ministers flames of fyre. But vnto the sonne
he sayth: Thy seat (O God) shalbe for euer and
euer. The scepter of thy kyngedome is a ryghte
scepter. Thou haste loued righteousnes and ha-
ted iniquitie, wherfore God euen thy God hath
annoynted the with oyle of gladnes aboue thy
felowes. And thou Lorde in the beginnyng hast
layde the foundation of the earth: and the hea-
uens are the workes of thy handes. They shall
perysshe, but thou endurest. They all shall
waxe olde as doth a garmente, and as a vesture
shalte thou chaunge them, and they shalbe chaun
ged. But thou art euen the same, and thy yeares
shall not fayle.

The Gospell. Iohn. i.

IN the begynnynge was the worde, and the
worde was with God: and God was the
worde. The same was in the begynnynge with
God. All thynges were made by it, and wyth-
out it was made nothynge that was made. In
it was lyfe, and the lyfe was the lyghte of men,
and the lyght shyned in the darckenes, and the
darckenes comprehended it not. There was sent
from God a man, whose name was Iohn. The
same came as a wytnes, to beare witnesse of the
lyghte, that all men through hym might beleue.
He was not that lyght, but was sente to beare
witnes of the lyghte. That lyghte was the true
lyghte, whiche lyghteth euery man that cometh
into the worlde, and the worlde was made by
hym, and the worlde knewe him not. He came
amonge his owne, and his owne receaued hym
not. But as manye as receiued hym, to them he
gaue power to be the sonnes of God, euen them
that

that beleued on his name whiche were borne, not of bloude, nor of the wyll of the flesshe, nor yet of the wyll of man: but of God. And the same worde became flesshe, and dwelte amonge vs: and we sawe the glorye of it, as the glorye of the onely begotten sonne of the father, full of grace and truth.

¶ On Saint Stephens daye.

¶ The Epistle. Act. vij.



ND Steuen beynge full of the holy ghoste, looked vp stedfastly with his eyes into heauen, and sawe the glory of god, and Jesus standyng on the ryghte hand of God, & said: Beholde, I se the heauens open, and the sonne of man standing on ỹ ryght hãde of God. Thẽ they gaue a shoute with a loude voyce, and stopped theyr eares, & rãne vpõ him all at once, & cast him out of the citie, and stoned hym. And the wytnesses layde downe theyr clothes at a yonge mans fete whose name was Saule. And they stoned Stephen callynge on, and sayenge: Lorde Jesus receiue my spyryte. And he kneled downe, and cryed with a loude voyce: lorde laye not this sinne to theyr charge. And when he had thus spoken, he fell a slepe.

¶ The Gospel. Math. xxij.



Eholde, I sende vnto you Prophetes, and wyse men and scribes, and some of them ye shall kyll and crucifie, and some of them shall ye skourge in youre Synagogues, and persecute them from cytye to citie: ỹ vpõ you maye come all the ryghteous bloude, which hath

hath bene shed vpon the earth, from the blood of righteous Abel vnto ỹ bloude of Zacharias the sone of Barrachias, whom ye slew betwene the temple and the aultare. Verely I say vnto you, all these thynges shal come vpon this generacion. O Jerusalem, Jerusalem, thou that kyllest the Prophetes and stonest them whych are sent vnto the: how often would I haue gathered thy children together: euen as the henne gathereth her chikens vnder her wynges, and ye would not. Behold your house is left vnto you desolate. For I saie vnto you, ye shal not se me hence forthe till that ye say: Blessed is he that commeth in the name of the Lord.

On S John Euangelistes day. The Epistle, i. John. i.

That whyche was frome the beginninge whyche we haue hearde, which we haue sene wyth oure eyes, whiche we haue looked vpon, and oure handes haue handled of the worde of lyfe. And the lyfe appeared, and we haue sene and beare wytnes, and shewe vnto you that eternall lyfe whyche was wyth the father and appeared vnto vs. That whyche we haue sene and hearde, declare we vnto you, that ye also maye haue felowshippe wyth vs, and that our felowshippe may be wyth the father and hys sonne Jesus Christ. And this we write vnto you, that ye maye reioyce, and that your ioye maie be full. And this is the tidinges whiche we haue hearde of hym and declare vnto you that GOD is lighte, and in him is no darkenesse at all. Yf we saye that we haue felowshippe wyth hym and walcke in darcknesse, we lye, and do not the truth. But and

yf

if we walke in lyght euē as he is in light, then haue we felowshyppe wyth hym and the bloud of Jesus Chryste his sonne cleanseth vs from al synne. Yf we say we haue no synne, we deceyue our selues, and the trueth is not in vs. Yf we knowledge our synnes, he is faythfull & iust to forgeue vs oure synnes, and to cleanse vs frome all vnryghteousnes. Yf we saye we haue not synned, we make hym a lyar, and his worde is not in vs.

The Gospel. Jhon .xxi

IEsus saide vnto Peter folow thou me. Peter turned aboute and sawe the dysciple whome Jesus loued folowing (which also leaned on his brest at supper and sayde: Lorde which is he that betrayeth the?) when Peter therfore sawe hym, he sayde too Jesus: Lorde what shall he here do? Jesus sayde vnto hym: yf I wyll haue hym to tarye tyll I come, what is that to the? Folowe thou me. Then went this sayenge abroade amonge the brethren that, that Disciple shoulde not dye: Yet Jesus sayde not to hym he shal not dye: but yf I wyll that he tarye tyll I come what is that to the. The same Disciple is he whiche testyfyeth of these thynges, and wroot these thynges, and we knowe we that his testymony is true. There are also many other thynges which Jesus dyd, the which yf they shoulde be wryten euery one. I suppose the worlde coulde not conteigne ỹ bokes that shoulde be wryttē

On the Innocentes daye

The Epistle. Apoca. xiiii.

I

I Loked and lo a lambe stode on the mount Syon, and with hym an hundreth and xliiij. thousande, hauynge hys name, and his fathers name wrytten in theyr foreheades, and I hearde a voice from heauen, as the sounde of many waters, and as the voyce of a greate thunder. And I hearde the voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe, before the seate, and before the .iiii. beastes and the elders, and no man coulde learne the songe but the C. & xliiij. thousande which were redemed from the earth. These are they whiche were not defyled wyth women, for they are vyrgyns. These folowe the lambe whether soeuer he goethe, these were redemed from men, beynge the fyrste fruytes vnto God, and to the lambe, & in theyr mouthes was founde no guyle: for they are without spotte before the throne of God.

The Gospell. Math. ij.

The Aungell of the Lorde appeared to Ioseph in a slepe, sayinge: Aryse and take the chylde and his mother, and flye into Egypt, and be thou there tyll I brynge the worde. For it wyll come to passe, that Herode shall seke the chylde to destroye hym. So when he awooke, he toke the chylde and his mother by nyghte, and departed into Egypte, and was there vnto the death of Herode, that it myght be fulfylled whiche was spoken of the LORD by the prophete, sayinge: Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wyse men, he was exceadynge

exceadynge wrothe, and sent forth men of warre and slewe all the chyldren that were in Bethle[e] and in all the coastes (as manye as were two yeare olde, or vnder) accordyng to the time whiche he had diligentlye knowen oute of the wyse men. Then was fulfylled, that whiche was spoken by the Prophete Jeremy, where as he sayd: In Rama was there a voyce hearde, lamentacion, wepynge and greate mournynge: Rachell wepynge for hyr chyldren, and wolde not be conforted, because they were not.

The Sundaye after Chrystmas daye.

The Epistle. Galat. iiij.

AND I saye that the heyre (as longe as he is a chyld) differeth not fro a seruaunte, thoughe he be Lord of all, but is vnder tutors & gouernours, vntyl [y] tyme that the father hath appoynted. Euen so we also when we were chyldren, were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come, God sente his Sonne made of a woma, and made bonde vnto the lawe to redeme them whiche were bond vnto the lawe that we through election might receaue the inheritaunce, that belongeth to the naturall sonnes. Because ye are sonnes, God hath sente the spirite of his sonne into our hartes, whyche cryeth, Abba father, wherefore nowe thou arte not a seruaunte: but a sonne: Yf [y] be a sonne, thou arte also an eyre of God, thorowe Christ.

The Gospell. Math. i.

This

THis is the Boke of the generacion of Jesus Christe, the sonne of Dauyd, the sonne of Abrahã, Abrahã begatte Isaac. Isaac begatte Jacob, Jacob begatte Judas & his brethren, Judas begatte Phares, and zaram of Thamar: Phares begat Esron: Esron begat Aram, Aram begat Aminadab, Aminadab begat Naallon, Naallon begat Salimon, Salimon begat Boos of Rahab. Boos begat Obed of Ruth, Obed begat Jesse, Jesse begat Dauid the kyng. Dauid the kynge begat Salomõ of her that was the wyfe of Uzy, Salomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram, Joram begat Osias, Osias begat Joathan, Joathan begat Achas, Achas begat Ezechias, Ezechias begatte Manasses, Manasses begat Amon, Amon begat Josias, Josias begat Jeconias and hys brethren, about the time that they were caryed awaye to Babilõ. And after they wer brought to Babilon, Jeconias begat Salathyel, Salathiel begat zorobabel. Zorobabel begat Abiud Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eliazar, Eliazar begatte Matthan, Matthan begatte Jacob, Jacob begat Joseph the husbande of Marie. of whome was borne Jesus, euen he ẏ is called Christ, And so all the generacions, frõ Abraham to Dauid are. xiiii. generacions. And from Dauid vnto the captiuite of Babilon, are. xiiii. generacions. And from the captiuite of Babilon vnto Christ are. xiiii. generaciõs. The byrth of Jesus Christ, was on this wyse Whẽ his mother Mary was maryed to Joseph

seph (before they came to dwell together) she was founde with chylde by the holy ghost. The Joseph hyr husbande, bycause he was a ryghteous man, and woulde not put hyr to shame, was mynded preuelye to departe frō hyr. But whyle he thus thought, behold the aungell of the Lorde appeared vnto hym in his slepe sayinge: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe: for that whiche is conceaued in hyr, commeth of the holye ghost. She shal bryng forth a sonne and thou shalt cal his name Jesus: for he shall saue his people from theyr synnes. All this was done that it myghte be fulfylled, which was spoken of the Lord by the Prophete sayinge: Beholde a mayde shalbe with chylde, and shall brynge forth a sonne, and they shall call his name Emmanuell, whiche yf a man interprete, is as muche to saye, as God with vs. And Joseph assone as he awoke out of slepe, dydde as the Angell of the Lorde had bydden hym, and he toke his wyfe vnto hym, and knewe hyr not tyll she hadde brought forth hir fyrst begotten sonne, and called his name Jesus.

¶ On the circumcision of Christ. The Epistle. Roma. iiij.

Blessed is ỳ man to whom the lorde wyll not impute synne. Came this blessednes then vpon the vncircumcision, or vppon the circumcision also, for we saye ỳ fayth was rekened to Abrahā for ryghteousnes. How was it thē rekened: whē he was in the circumcision, or when he was in the vncircumcision: not in tyme of circumcision, but when he was yet vncircumcised. And he receaued the sygne of circumcision as a seale of the ryghteousnes of fayth, whiche he hadde, yet beyng vncircumcised that

that he should be the father of al thē that belene, though they be not circumcised, ẏ ryghteousnes myght be imputed to them also, and ẏ he myghte be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of ẏ fayth ẏ was in our father Abraham, before ẏ tyme of circumcision. For the promys that he shulde be heyre of the worlde, happened not to Abraham or to hys sede through the lawe but throughe the ryghteousnes of fayth. For yf they whych are of ẏ lawe be heyrs, then is fayth but vayne, and the promis of none effecte. ¶ The Gospell. Luke. ij.

AND it fortuned, assone as the Aungelles were gone away from ẏ shepeheardes into heauen, they sayd one to another: Let vs go now euen vnto Bethleem and se this thinge that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Marye and Joseph, & the babe layde in a maunger. And whē they had sene it, they publyshed abrode ẏ sayeng which was tolde thē of the chylde. And all they ẏ heard it, wōdered at these thynges, which were told thē of ẏ shepeheardes but Mary kept all those sayinges & pōdred them in hyr hart. And ẏ shepheardes returned praising & lauding god for al thinges ẏ they had hearde & sene, euen as it was told them. And whē ẏ eight day was come, ẏ the chyld shuld be circumcised, his name was called Jesus, which was named of ẏ Angel before he was cōceiued in ẏ wombe.

On the Epiphany. The Epistle. Eph. iij.

FOr this cause, I Paule am a prisonner of Jesus Chryste for you Heathen, yf ye haue harde of the ministracion of the grace of GOD whiche is geuen me to you warde.

For by reuelation shewed he the mistery vnto me as I wrote afore in fewe wordes, wherby when ye reade, ye maie vnderstand my knowlege in the mystery of Christ, whiche mystery in times passed was not opened vnto the sonnes of men, as it is now declared vnto hys holy apostels and Prophetes by the spirite, that the Gentiles shoulde be inheritors also, and of the same bodye & partakers of the promyse of Christ, by the meanes of the Gospell wherof I am made a minister accordynge to the gifte, of the grace of God whiche is geuen vnto me after the worckyng of hys power. Vnto me the leaste of all Saintes is the grace geuen, that I shuld preache amonge the Gentiles the vnserchable ryches of Christ, and to make all mē se what the felowshyppe of the mysterye is, whyche from the begynnynge of the worlde hath bene hydde in G D, whiche made all thinges through Jesu Christ, to thintent that nowe vnto rulers, and powers in heauenlye thinges myght be knowen by the congregacion, the manyfold wysdome of God, accordinge to the eternal purpose whiche he wrought in Christ Jesu our Lord, by whō we haue boldnes & entraunce wyth confidence which is by ꝑ fayth of him. The Gospell. Math. ij.

When Jesus was borne in Bethleem a cite of Jurye in the tyme of Herode the kynge, Behold there came wyse men frō ꝑ Easte to Jerusalē sayinge: where is he that is borne kyng of the Jewes? for we haue sene his starre in the East, and are come to worshyppe him. when Herode the kynge had hearde these thynges, he was troubled, & al the citie of Jerusalem with him. And whē he had gathered

gathered all the chyefe Prieſtes and Scrybes of the people together, he demaunded of them wher Chriſte ſhoulde be borne. And they ſayde vnto hym: At Bethleē in Jury. For thus it is wrytten by the prophete. And thou Bethleem in the lande of Jewrye, ar te not the leaſte amongethe Princes of Juda, for out of the, there ſhall come vnto me the Captayne that ſhall gouerne my people Iſraell. Then Herode (when he hadde pryuelye called the wyſe menne) he inquyred of them dylygentelye what tyme the ſtarre appeared. And he bad them go to Bethleem and ſayde: Go your waye thyther and ſearche diligentelye for the chylde. And when ye haue founde hym, brynge me worde agayne, that I maye come and worſhyppe hym alſo. When they had hearde the kynge they departed, and lo, the ſtarre whiche they ſawe in the Eaſte, wente before them, tyll it came and ſtoode ouer the place wherein the chylde was. When they ſaw the ſtarre, they wer exceedynge glad, and wente into the houſe, and founde the chylde wyth Mary his mother, and fell downe flatte and worſhypped hym, and opened their treaſures, and offered vnto hym, gyftes Golde, Frankyncence, & Myrre. And after they were warned of God in a ſlepe that they ſhould not go again to Herode, they returned into their owne countrey another way.

¶ The fyrſt Sundaye after the Epiphany. The Epiſtle. Ro. xij.

I Beſeche you therefore brethren, by the mercyfulneſſe of GOD, that ye make your bodyes a quycke ſacrifice, holye and acceptable vnto GOD, whiche is youre reaſonable ſeruynge of GOD. And faſhyon

not your selues like vnto this worlde, but be ye chaunged in your shape by the renuinge of your mīde, ẏ ye maye proue what thing ẏ good & acceptable & parfect wil of God is. For I say thorough the grace ẏ vnto me geuen is to euery mā amonge you, that no man stand highe in his owne cōceite, more then it becommeth him selfe, but so iudge of him self, that he be gentle and sobre, accordīg as God hath dealt to eue ry ye man the measure of faith. For as we haue many membres in one body & all mēbres haue not one officie, so being many, are one bodie in Christ. & euery mā among your selues one an= others membres. The Gospel. Luke. ii.

THe father and mother of Jesus wente to Jerusalem after the custome of the feast daye. And when they had fulfylled the daies: as they returned home, the childe Jesus abode styll in Jerusalem, & his father & mother knew not of it, but they supposing him to ha = ue bene in the company: came a daies Journey and sought him among their kynsfolcke & ac = quayntaunce. And when they found hym not, they went backe againe to Jerusalem & sought hym. And it fortuned that after. iii. daies, they foūd him in ẏ temple sitting in ẏ middest of ẏ doctores, hearing thē & posing them. And al ẏ heard him were astonied at his vnderstanding & answers. And whē they sawe him, they mer = uailed & his mother said vnto him: Sōne, why hast ẏ thus dealte w vs: Behold thy father & I haue sought ẏ, sorowing. And he sayd vnto thē: Howe happened it ẏ ye sought me: wist ye not ẏ I must go aboute my fathers busines, & they vnderstode not ẏ sayeng which he spake vnto thē. And he went downe w them, & came

to

to Nazareth, and was obedient vnto them, but hys mother kepte all these sayinges together in hyr herte. And Jesus prospered in wysdom and age, and in fauour with God and man.

¶ The seconde Sundaye, The Epistle. Rom. xij.



Synge that we haue dyuers gyftes, accordynge to the grace that is geuen vnto vs, yf a man haue the gyfte of Prophesy, let him haue it, that it be agreynge to the fayth. Let hym that hath an offyce wayte on his offyce. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortation. Yf any man geue, let him do it with syngleues. Let hym that ruleth do it with diligence. Yf any man shewe mercye, let hym do it with chearefulnesse. Let loue be without dissimulation. Hate that whiche is euyll, and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure, go one before another. Be not slouthfull in the busines whiche ye haue in hande. Be feruent in spyryte. Apply your selues to the tyme. Reioyce in hope. Be paciente in tribulation. Continue in prayer, destribute vnto the necessitie of the saynctes. Be readye to harboure. Blesse them whiche persecute you. Blesse I saye, and curse not. Be mery with them that are merye, wepe with them that wepe, be of like affection one towardes another. Be not hye mynded but make your selues equall to them of the lower sorte.

The Gospell. John. ij.

AND the thyrde daye was there a mariage in Cana, a Citie of Galile, and the mother of Jesus was there. And Jesus was called (and his Disciples) vnto the mariage. And when ye wyne fayled, the mother of Jesus sayd vnto him: they haue no wyne. Jesus sayd vnto hyr: Woman, what haue I to doo with the? myne houre is not yet come. His mother sayd vnto ye ministers: whatsoeuer he sayeth vnto you, do it. And there were standynge there syxe water pottes of stone after the maner of purgieng of ye Jewes, contayninge two or three fyrkyns a pece. Jesus sayd vnto thē, fyll the waterpottes wt water. And they fylled them vp to the brymme. And he sayde vnto them: drawe out nowe, & beare vnto the Gouernour of ye feast. And they beare it. When the ruler of the feaste had tasted the water, turned into wyne, & knewe not whence it was (but the ministers whiche drewe the water knewe) he called ye brydegrome & sayd vnto hym: Euery man at the begynning doth set forth good wyne, & when mē be dronke, thē ye whiche is worse, but ye haste kepte ye good wyne vntyll nowe. This begynnynge of myracles dyd Jesus in Cana of Galyle, and shewed his glorye, and his disciples beleued on hym.

¶ The thyrde Sundaye. The Epistle. Rom. xij.

BE not wyse in youre owne opinions. Recompence to no man euell for euyll. Prouyde afore hande thynges honeste, not onelye before God, but also in the syght of all men. Yf it be possible (as muche as is in you) lyue peaceablye wt all men. Derely beloued, auenge not youre selues, but rather geue place vnto wrath

wrath. For it is wrytten, vengeaunce is myne. I wyll reward sayth the Lord. Therfore yf thine enemye hunger, fede hym, yf he thyrst, geue hym dryncke. For in so doynge, thou shalt heape coles of fyre on his heade. Be not ouercome of euyll, but ouercome euyll with goodnes.

The Gospell. Math. viij.

When he was come downe from the mountayne, muche people folowed hym. And beholde there came a Leper and worshypped hym sayinge: Mayster, yf thou wylte, thou canst make me cleane. And Jesus put forth hys hande and touched him saying: I wyll, be thou clensed. And Jesus sayde vnto hym: Tell no mā but go & offer the gyfte (that Moses commaunded to be offered) for a wytnesse vnto them. And when Jesus was entred into Capernaum ther came vnto hym a Centurion & besought him sayenge: Master my seruaunte lyeth at home sycke of the palsey, and is greuously payned. And Jesus sayde: Whē I come vnto hym I wyll heale hym. The Centurion answered and sayde: Syr I am not worthy ẏ thou shouldeste come vnder my roofe, but speake ẏ worde onely, and my seruaunt shalbe healed. For I also am a mā, subiect to the auctorytie of another, and haue souldiers vnder me, & I saye to this man go, and he goeth, & to another man come, & he cometh, & to my seruaunte do this, and he doeth it. When Jesus harde these wordes, he maruayled and sayde to them ẏ folowed him: Verely I saye vnto you, I haue not founde so great fayth in Israell. I saye vnto you, that manye shall come frome the Easte and weste and shal rest wt Abraham, Isaac & Jacob, in the kyngdome of heauē, but the chyldren of the kyngedome shalbe caste oute into vtter

ter darckenes, there shalbe wepynge and gnas-
shynge of teeth. And Jesus sayde vnto the Cen
turion: Go thy waye, and as thou beleuest, so be
it vnto the, and his seruaunte was healed in the
selfe same houre.

¶ The fourth Sundaye. The Epistle. Rom. xiii.

LEt euery man submytte hym selfe vnto the
auctoritye of the hygher powers: for there
is no power but of God, The powers that be,
are ordeyned of God, whosoeuer therefore re-
systeth power, resysteth the ordinaunce of God.
But they that resyste, shall receaue to thē selues
damnation. For rulers are not fearefull to them
that do good, but to them that do euyll: Wylte
thou be wythoute feare of the power? do well
then, & so shalt thou be praysed of the same: for
he is the minister of God for thy welth. But &
yf thou do ẏ whiche is euyll, then feare, for he
beareth not the swoorde for noughte, for he is the
minister of God, to take vengeaunce on theym
that doth euyll, wherfore ye muste nedes obeye,
not onelye for feare of vengeaunce, but also be-
cause of conscience, & euen for this cause paye ye
trybute, for they are goddes ministres seruynge
for the same purpose. Geue to euery man there-
fore hys duetye, tribute to whom tribute belon-
geth, custome to whom custome is due, feare to
whom fear belongeth: honour to whom honour
pertayneth. The Gospel. Mat. viij

AND when he entred into a shyp, his disci-
ples folowed him. And behold, ther arose
a great tempest in the sea, in so much that
the shyp was couered with waues, but he
was a slepe. And his Disciples came to him & a-
woke

woke him, sayenge: Maister saue vs we pery-she. And he said vnto thē: why ar ye fearful: O ye of lytell faith. Thē he arose, & rebuked the windes, & the sea, & ther folowed a great calme But ẏ men marueiled sayeng: what maner of man is this, ẏ both wyndes & sea obeye him: And whē he was come to the other syde in the countrey of the Gergesites, there met hym .ii. possessed of deuils, which came out of the graues, & were out of measure fierce, so ẏ no man might go by that way. And beholde they cried out sayeng: O Jesus ẏ sōne of God what haue we to do wt the, art thou come hether to torment vs before ẏ tyme: And there was a good way of frō them a heerde of Swyne fedynge. So the deuyls besought him sayeng. Yf ẏ caste vs out, suffre vs to go into ẏ heard of Swine And he said vnto them go your wayes. Then went they out and departed into the herde of Swine. And behold ẏ whole herde of Swine was caried hedling into ẏ sea, & perished in ẏ waters. Thē they ẏ kept thē fled, & went their waies into ẏ citie, & tolde euery thing, & what had hapened vnto the possessed of ẏ deuyles. And behold the whole citie came oute to mete Jesus, & whē they saw hym they besought him that he would departe out of their Coastes.

The sykthe Sonday. The Epistle.

Collo. iii.

PVt vpon you as the elect of GOD, tendre mercye, kindenes, humblenes of mynde, mekenes, longe suffrynge forbearynge one another, and forgeuynge one another, yf anye man haue a quarell agaynste another: as Chryste forgaue you, euen so do ye. Aboue al these thinges, put on loue which is the

the bond of perfectnes. And the peace of GOD rule your hartes, to the whiche peace ye are cal-led in one bodye. And se that ye be thankefull. Let the worde of Christ dwell in you plenteous lye, with all wysedome. Teache and exhort your owne selues in Psalmes, and spirituall songes, syngynge with grace in your hartes to ỹ Lorde. And whatsoeuer ye do, in worde or dede, do all in the name of the Lorde Jesu, geuinge thankes to God the father by hym.

The Gospell. Math. xiij.

The kyngedome of heauen is lyke vnto a man whiche sowed good seede in his fielde, but whyle men slepte, his enemye came and so-wed teares amonge the wheate, and wente hys waye. But when the blade was sprong vp, and had brought forth frute, then appeared the tea-res also. So the seruauntes of the househol-der came and sayde vnto hym: Syr, dyddeste not thou sowe good seede in the felde? from whence then hath it teares? He sayde vnto them: The enuious man hath done this. The Seruauntes sayde vnto hym: Wylte thou then that we go and wede them vp? But he sayde: nay, least while ye gather vp the teares, ye plucke also the wheate with them, let both growe together, vntyll the harueste, and in tyme of harueste, I wyll saye to the reapers: gather ye fyrst the teares and binde them together in sheues to be brente, but gather the wheate into my barne.

¶ The Sundaye called Septuagesima.

The Epistle. i. Cor. ix.

Perceaue ye not, howe that they whiche runne in a course, runne all, but one re-ceaueth the reward. So runne that ye may obtayne. Euery man that proueth ma-

maisters, abstayneth from all thynges. And they do it to obtaine a croune that shal perish, but we obtaine an euerlastinge croune. I ther fore so runne not as at an vncertayne thinge. So fight I, not as one that beateth the ayre, but I tame my body & bringe it into subiec= tion, least by any meanes it come to passe that whē I haue preached to other, I my self should be cast awaye.

The Gospel. Math, xx.

The kyngedome of heauen, is lyke vnto a man that is an housholder, whyche went out earelye in the mornynge to hyre la= borers into hys vyneyarde. And when the agremente was made wyth the laborers for a peny a daye, he sente them into hys vyneyar= de. And he wente oute aboute the thyrde houre, and sawe other standynge ydle in the market place, and sayde vnto them: Go ye also into the vyneyarde, and whatsoeuer is right, I wyll geue you. And they went theyr way. Agayne he wente oute aboute the. vi. and. ix. houre and dyd lykewyse. And about the. xi. houre he wente oute and found other stāding ydle and sayde vnto them: whye stāde ye here all the daye ydle? They sayde vnto hym: be cause no man hath hyred vs. He sayde vnto them: Go ye also in to the vineyard, and what= soeuer is right that shal ye receiue. So when euen was come, the Lord of the vineyard saide vnto his Steward: Cal the laborers and geue them theyr hyre beginninge at the laste vntyl the fyrste, And when they dyd come that came about ỳ. xi. houre, they receyued euery mā a pe ny. But when the firste came also they suppo= sed that they should haue receyued more, & they lyke

lykewyse receiued euery man a peny. And when they had receiued it, they murmured agaynst ye good man of the house, saying: These laste haue wrought but one houre, and thou haste made them equall with vs, whiche haue borne the burden and heat of the daye. But he answered vnto one of them and sayd: Frend I do the no wrong, diddeste thou not agree with me for a penye? Take that thyne is, & go thy waye, I wyll geue vnto this laste euen as vnto the. Is it not lawefull for me to do as me lusteth with myne owne goodes? Is thyne eye euyll because I am good? So the laste shalbe fyrst, and the fyrst shal be laste. For many be called, but fewe are chosen.

¶ The Sunday called Sexagesima. The epistle. ij. Cor. xi

YE suffer fooles gladlye, seynge youre selues are wyse: For ye suffre, yf a manne bringe you into bondage, yf a manne deuoure: yf a man take: yf a man exalte hym selfe: yf a man smyte you on the face, I speake as concernynge rebuke, as thoughe we hadde ben weake in this behalfe. Howbe it, wherein soeuer anye man dare be bolde (I speake foolyshlye) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites. Euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speak as a fole) I am more. In labours more aboundaunte: In strypes aboue measure. In prison more plenteouslye, in deathe ofte, of the Iewes fiue times receyued I. xl. strypes saue one. Thryse was I beaten with roddes. I was once stoned: I suffered thryse shypwracke: Nyghte and daye haue I bene in the deape sea. In iorneynge often: in

perils

perils of waters: in perils of robbers: in ieoperdies of myne owne nation: in ieoperdies among the heathen: in perils in the citie: in perils in the wylderne: in perils in the sea: in perils among false brethren, in labor and trauayle in watchynges often: in hunger and thyrste: in fastynges often, in colde and nakednes, besyde the thynges whiche outwardly happen vnto me, I am combered dayly, and the care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must nedes boste, I wyll boaste of the thynges that concerne myne infyrmytyes. The God and father of our Lorde Iesus Christe, whiche is blessed for euermore, knoweth that I lye not. The Gospel. Luk. 8.

When much people were gathered together and were come to hym oute of all cytyes, he spake by a similitude: The sower wente out to sowe his seede: And as he sowed, some fell by the waye syde, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assone as it was spronge vp, it withered awaye, because it lacked moystnes. And some fell amonge thornes, and the thornes sprange vp w it, and choked it. And some fell on good ground, and sprange vp and bare fruyte an hundred folde. And as he sayd these thynges, he cryed: He that hath eares to heare, let hym heare. And his disciples asked hym, sayinge: what maner of similitude is this? And he sayde: Vnto you it is geue to know ye secretes of ye kingdome of God: but to other by parables, that when they se, they shoulde not see, and when they here they shoulde not vnderstande. The parables is thys: The seede is ye worde of god. Those that are besyde the waye, are they that heare: then

commeth

then cometh the deuyll, and taketh awaye the wo͂rde oute they͂r hartes, leste they shoulde beleue & be saued. They on the stones are they which when they heare receaue the wo͂rd wyth ioye, and these haue no rotes, which for a whyle beleue, and in tyme of temptacion go away. And that wbych fell amonge thornes, are they wbych wh̄e they haue heard, go forth & are choked with cares and ryches, & voluptuous lyuynge and bryng forth no fruite. That which fel in the good grounde, are they wbych wyth a pure and good hart heare the wo͂rde and kepe it and bringe forth fruite, through pacience.

¶ The Sonday called quinquagesima. The Epistle. i. Cor. xiii.

Thoughe I speake wyth tongues of men, and of Aungels, and haue no loue, I am euen as soundynge brasse, or as a trinkling Cimbal. And thoughe I coulde Prophesy & vnderstand all secretes and all knowledge: yea, yf I hadde al faythe, so that I could moue mountaynes oute of they͂r places, & yet haue no loue, I am nothyng. And thoughe I bestowe al my gooddes to fede the poore & thoughe I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue, suffereth long, and is courteous, loue enuieth not: loue doth not frowardly swelleth not, dealeth not dishonestly, seketh not her owne is not prouoked to anger, thinketh none euyl, reioyseth not in iniquitie. But reioyseth in the truth, suffereth all thynges, beleueth all thynges, hopeth al thynges endureth all thynges. Thoughe that Prophesyinge fayle, ether tonges cease, or knowledge vanyshe away, yet

loue

ione falleth nener awaye. For our knowledge is vnperfect, and our prophesying is vnperfect: but when that whyche is perfect is come, then that whyche is vnperfecte shalbe done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde: I ymagined as a chylde. But assone as I was a man. I put awaye childishnes. Nowe we se in a glasse euen in a darke speaking: but then shall we se face to face. Nowe I knowe vnperfectly: But then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and ione, euen these thre: but the chiefe of these is ione.

The Gospel. Luke. xviii.

IEsus toke vnto hym the twelue, and sayde vnto them: Behold, we go vp to Jerusalem, and all shalbe fulfilled, that are wrytten by the prophetes of the sonne of man. For he shalbe deliuered vnto the gentyls, and shalbe mocked, and dispitefully, intreated and spytted on.

And when they haue scourged hym, they wyll put hym to death, and the. iii. daye he shall ryse agayn. And they vnderstode none of these thynges. And this sayinge was hyd from them, so ỹ they perceaued not the thynges whyche were spoken. And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the hye waye syde, beggynge. And when he herd the people passe by, he asked what it meant. And they sayde vnto him: that Jesus of Nazareth passed by. And he cried sayinge: Jesu thou sonne of Dauid, haue mercy vpon me.

And they whyche went before rebuked hym, that he shoulde hold his peace, But he cried so much the more: thou sonne of Dauid haue mercy vpon me.

And Jesus stode styll and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym sayenge: what wylte thou that I do vnto the? and he sayde: Lorde, that I may receyue my syght. And Jesus sayde vnto hym: receiue thy syght thy fayth hath saued the. And immedyatly he receaued hys syghte, and folowed him prayfing god. And al the people when they sawe it, gaue prayse vnto God.

The fyrst day of Lent commonly called Ash wednesdaye. The Epistle. Joel. ii.

TUrne you vnto me wyth al your harte, with fastynge, weppynge and mourning, rente your hertes, and not youre clothes.

Turne you vnto the Lorde youre god, for he is gracious and merciful, longe suffring, & of greate compassion, and redy to pardon wyckednesse (the (no doubte) he also shal tourne and forgeue, and after hys chastenynge he shall let youre increase remayne, for meate and drynke offringes vnto the lorde your god. Blowe oute wyth the trompet in Syon, proclayme a fastyng, call the congregacion, gather the people together: warne ỹ congregacio, gather the elders, brynge the childzen and sucklynges together. Let the brydegrome go forth of hys chamber, and the bryde oute of her closet Let the prestes serue the Lorde, betwene the porche and the aulter, weppynge and saieng: Be fauorable, O Lord, be fauorable vnto thy people, let not thin herytage be broughte to suche confusion, lest the Heathen be lords ther of wherfore shuld they saye among the Heathen where is now theyr god?

The Gospel. Mat. vi.

When ye faste, be not sade as the Hipocrites are for they dysfigure theyr faces, that it maye ap-

appeare vnto mē howe ꝑ they fast. Verely I saye vnto you, they haue theyr reward. But ꝑ when ꝑ fastest anoynte thyne heade, and wash thy face, that it appeare not vnto men, how ꝑ thou fastest, but vnto my father whiche is in secrete, and my father whiche seeth in secrete shall reward the openlye. Laye not vp for youre selues, treasure vpon yearth, where ꝑ rust & moth doth corrupte, and where theues breake through & steale But laye vp for you treasures in heauen, where nether rust nor moth doth corrupt, & where theues do not breake through nor steale. For where your treasure is, there wyll your hartes be also. The.i. Sunday in Lent. The epi.i. Cor.vi.

We as helpers exhorte you, that ye receaue not the grace of GOD in vayne. For he sayth: I haue heard the in a tyme accepted, And in the daye of saluation haue I succoured the. Beholde, nowe is that accepted tyme: beholde nowe is that daye of saluation. Let vs geue none occasion of euyll, that in oure office be founde no faute, but in all thinges lette vs behaue our selfes, as the mynysters of God: in muche patience, in afflyctions, in necessities, in anguysshes, in strypes, in pryssonmentes in stryfes, in laboures, in watchinges, in fastynges, in purenes, in knowledge, in longe suffrynge, in kyndnes, in the holy ghoste, in loue vnfayned, in the worde of truthe, in the power of GOD. By the armour of ryghteousnes of the ryghte hande, and on the lefte: by honoure and dishonoure: by euyll reporte, and good reporte, as deceauers, and yet true, as vnknowen, and yet knowen: as dyenge, and beholde we lyue, as chastened and not kylled, as sorowynge, and yet alwaye merrye, as poore, and

yet make many ryche, as hauynge nothynge, and yet possessynge all thynges.

The Gospell. Math. iiij

Then was Jesus ledde awaye of the spyryte into wyldernesse, to be tempted of the deuyll. And when he had fasted foure dayes, and foure nyghtes, he was at the laste an hungred. And when the tempter came to hym, he sayd: If thou be the sonne of God, commaunde that the stones be made breade. But he aunswered and sayde: It is wrytten, man shall not lyue by bread onelye, but by euery worde that procedeth out of the mouth of God. Then the deuyl toke him vp into the holy cityе, and setteth him on the pinacle of the temple, and sayde vnto hym: If thou be the sonne of God, cast thy selfe doune hedlōg. For it is wrytten: he shall geue his angels charge ouer thee, and with theyr handes they shall holde the vp, lest at any tyme thou dashe thy fote agaynst a stone. And Jesus said vnto him: It is wrytten agayn. Thou shalt not tempt the Lord thy god. Agayne, the deuyll toke him vp into an exceedyng high Mountayne, and shewed him all the kyngedomes of the worlde and the glory of them, and sayd vnto hym: All these will I geue the, yf thou wylte fall downe and worshyp me. Then sayd Jesus vnto hym: Auoyde Sathan, for it is wrytten. Thou shalt worshyp the lorde thy God, and hym onlye shalte thou serue. Then the Deuyll lefte hym, and beholde the Angelles came and ministred vnto him.

The Seconde Sunday. The Epistle. i. Tes. iiij.

We beseche you brethren, & exhorte you by the lorde Jesus, that ye increase more and more

more, euen as ye haue receiued of vs, howe ye ought to walke and to please God. For ye know what commaundementes we gaue you, by oure Lorde Jesu Christ. For this is the wyl of god, euen your holines that ye shoulde abstayne from fornicacion, and that euerye one of you shoulde knowe how to kepe his vessell in holynes and honoure, and not in the luste of concupiscence, as do the Heathen, whiche knowe not God, that no man oppresse and defraude his brother in bar gaynynge: because that the Lorde is the auenger of all suche thynges as we tolde you before, and testified. For God hath not called vs, vnto vnclennes, but vnto holynes. He therefore that despyseth, despyseth not man, but God, whyche hath sente his holy spyryte amonge you.

The Gospell. Math. xv.

IEsus went thence, and departed into the coastes of Tyre and Sydon.
And beholde a woman of Canaan (which came oute of the same coastes) cryed vnto hym, sayenge: Haue mercye on me, O Lorde thou sonne of Dauyd: My doughter is piteouslye vexed with a Deuyll. But he aunswered hyr nothynge at all. And hys Disciples came and desought hym, sayenge: Sende hyr awaye, for she cryeth after vs. But he aunswered and sayde: I am not sente but vnto the loste shepe of the house of Israell. Then came she and worshypped hym, sayenge: Lorde helpe me. He answered and sayde: it is not mete to take the chyldrens breade, and cast it to dogges. She aunswered and sayde: truth Lorde the Dogges eate of the crommes, whiche fal from theyr Masters table. Thē Jesus answered and sayde: Greate

is thy fayth, be it vnto the, euen as thou wylte. And hyr daughter was made whole, euen at the same tyme.

¶ The thyrde Sundaye. The Epistle. Ephe. v.

BE you the folowers of God, as deare chyldren, & walke in loue, cuē as Christ loued vs, and gaue him selfe for vs an offerynge and a sacrifyce of a swete sauour to God. As for fornication and all vncleanes or couetousnesse, let it not be once named amonge you, as it becometh saynctes, or fylthynes, or folysh talking, or iestyng, whiche are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, either vncleane persō, or couetous persons (whyche is a worshypper of ymages) hath any inheritaunce in ỹ kyngedome of christ, and of God. Let no man deceaue you with vaine wordes. For because of such thynges, commeth the wrath of god vpō the childrē of disobedience. Be not ye therfore compaignions of them. Ye were sometyme darcknes, but now are ye lyghte in the Lorde, walke as chyldren of lyghte, for the fruyt of the spirit consisteth in all goodnes, and ryghteousnes, and truth. Accepte that whiche is pleasyng vnto the Lorde, and haue no felowshyp with the vnfruytfull workes of darckenes, but rather rebuke them. For it is shame euē to name those thynges whiche are done of them in secret: but all thynges, when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is lyghte: wherefore he sayth: Awake thou that slepest, and stand vp from death, and Christ shall geue the light.

The Gospell. Luke. xi.

Jesus

IEsus was castynge oute a deuyll that was dõme. And when he had cast out the deuyll the dõme spake, & the people wondred. But som of thẽ sayd: he casteth out deuyls throughe Belzebub the chyefe of the deuyls. And other tempted hym, and requyred of hym a sygne from heauen. But he knowynge theyr thoughtes, said vnto them: Euery kyngedome deuyded agaynste it selfe, is desolate: and one house doth fall vpon another. Yf Sathan also be deuyded agaynste hym selfe, how shal his kyngedome endure? Because ye say that I cast out deuyls through Belzebub. If I by the helpe of Belzebub cast oute deuyls, by whose helpe do your chyldren cast them out? Therefore shall they be your iudges. But yf I with the fynger of God caste oute deuylles, no doubt the kyngedome of God is come vpon you. When a stronge man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he commeth vppon hym, and ouercommeth hym, he taketh from hym all his harnes (wherein he trusted) and deuydeth his goodes. He that is not with me, is agaynste me. And he that gathereth not with me, scattereth abrode. Whẽ the vncleane spirit is gone out of a man, he walketh thorowe drye places seekynge rest. And when he fyndeth none, he sayeth: I wyll returne again into my house, whẽce I came out.

And whẽ he cõmeth, he findeth it swept and garnyshed. Then goethe he, and take to hym. vii. other spirites worse then hym selfe, and they entre in and dwel there, & the ende of that man is worse then the begynning. And it fortuned that as he spake these thynges, a certayne

woman of the companye lyfte vp her voyce, & sayde vnto hym: happye is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayde: yea happye are they that heare ỳ worde of GOD, and kepe it.

¶ The.iiii. Sonday. The Epistle. Gala, iiii.

TEll me (ye that desyre to be vnder the lawe) do ye not heare of the lawe? For it is wrytten that Abraham had .ii. sonnes, ỳ one by a bond mayd the other by a free woman. Yea and he which was borne of the bōd womā was borne after the flesh: But he which was borne of the free womā, was borne by promes: which thinges are spokē by an allegorye. For these ar two testamētes, ỳ one frō the mōut Sina which gendreth vnto bondage, whyche is Agar: for mounte Sina is Agar in Arabia and bordreth vpon the cytie, whiche is now called Ierusalem, & is in bondage wyth her chyldrē But Ierusalem, whiche is aboue, is free, whyche is the mother of vs all. For it is wrytten: reioyce thou barē that bearest no chyldrē: breake forth and crye, thou that trauaylest not. For the desolate hathe many moo chyldren then she whyche hathe an husbande. Brethren we are after Isaac the chyldrē of promes. But as thē he that was borne after the flesshe, persecuted hym ỳ was borne after the spirite. Euē so is it nowe. Neuertheles what saith the scripture? Put awaye the bonde woman and her sonne. For the sonne of the bond woman shal not be eyre wyth the sonne of the free womā. So then brethren, we are not chyldren of the bonde woman, but of the free woman.

The

The Gospell. John. vi.

IEsus departed ouer ẏ sea of Galile whyche is the sea of Tiberias, & a great multytude folowed hym because they sawe his miracles, whiche he did on them that were dyseased. And Jesus went vp in a mountaine, and there he sate wyth his disciples. And Easter, a feast of the Jewes was nye. when Jesus lift vp hys eyes, and sawe a great company come vnto him, he sayde vnto Philip: whence shall we bye bread that these maye eate? This he said to proue him: for he him self knew what he woulde do. Philip answered hym: Two hundreth peny worth of bread are not sufficiente for them, that euery man may take a litle. One of his disciples (Andrew, Symon Peters brother) said vnto him: There is a ladde here whiche hath. v. barley loaues, and two fyshes: but what ar they among so many? And Jesus said make the people syt downe. Ther was muche grasse in the place: so ẏ men sate downe, in nũber aboute. v. M. And Jesus toke the breade, and whē he had geuen thankes he gaue to the Disciples, and the disciples to them that were set downe: and lykewyse of the fishes, asmoche as they woulde. when they had eaten ynough he sayd vnto hys disciples: gather vp the broken meate which remayneth, that nothyng be loste. And they gathered it together and fylled twelue baskettes with the broken meat, of the fyue barley loues: whiche broken meat remayned vnto them that had eaten.

Then those men when they had sene the myracle that Jesus dyd sayde: This is of a truethe the same Prophet that shoulde come into the worlde.

The

The fyfthe Sondaye. The Epystle.

Hebre. ix.

CHryst, beynge an hygh Preste of good thinges to come, came by a greater, and a more perfect tabernacle, not made with handes that is to saye: not of this buylding. Nether by the bloude of Goates & Calues, but by his owne bloude, he entred in once into the holye place, and founde eternall redemption. For yf the bloude of oxen, and of goates, & the ashes of a yonge kowe, when it was sprynkeled puryfyeth the vncleane, as touchinge the purygyng of the flesh, howe moche more shal ỹ bloude of Chryste (whiche thorough the eternal spryte offered hym selfe wythout spote to God) purge youre conscience from deade workes, for to serue the lyuinge God? And for thys cause he is the mediator of ỹ newe testament ỹ through death, whiche chaunced for the redemption of those transgressions, that wer vnder the fyrst Testamente, they whyche are called, myght receiue that promis of eternal inheritance.

The Gospell. John. viij.

WHych of you can rebuke me of synne? Yf I saye the truth, why do ye not beleue me? He that is of God, heareth Goddes word ye therefore heare them not, because ye are not of God. Then answered the Iewes and sayd vnto hym: Saye we not wel, that thou arte a Samaritan and hast the deuyl? Jesus answered: I haue not the deuyl, but I honour my father, & ye haue dishonored me. I seke not myne owne prayse, there is one ỹ seketh & iudgeth. Mercy, verely, I saye vnto you, yf a mā kepe my sayeng, he shal neuer se death. Then sayd ỹ Iewes vnto hym: Now know we that thou

hast

hast the deuyll. Abraham is deade, and the prophetes, and ꝓ sayeste: yf a man kepe my sayenge, he shall neuer tast of death. Arte thou greater then our father Abraham which is dead and the prophetes ar dead? whom makest thou thy self? Jesus aunswered: If I honour my self, my honoure is nothyng. It is my father that honoreth me whiche ye saye is your God, and yet ye haue not knowen him, but I knowe hym, & if I saye I knowe him not, I shalbe a lier lyke vnto you. But I knowe hym, and kepe his saying. Youre father Abraham was gladde to se my daye, and he sawe it, and reioyced. Then sayde the Jewes vnto hym. Thou art not yet .l. yeare old, and hast thou sene Abraham? Jesus sayde vnto them: Verely, verely, I saye vnto you: yer Abraham was borne I am. Then toke they vp stones to caste at him, but Jesus hid him selfe, and wente out of the temple.

The sunday next before Easter.

The Epistle. Philip. ij.

LEt the same mynde be in you, that was also in Christ Jesu: which when he was in the shape of God, thoughte it no robbery to be equall with God: neuertheless, he made hym selfe of no reputation, takynge on hym the shape of a Seruaunt, and became lyke vnto men, and was founde in his apparell as a manne, he humbled hym selfe, and became obediente to the death euen the death of the crosse. wherefore, god hath also exalted him on hygh, and geuen hym a name, whiche is aboue all names, that in the name of Jesus, euery kne should bow both of thinges in heauen

heauen, and thinges in yearth, and thynges vn-
der the yearth, and that al tonges shouid confesse
that Jesu Christ is the Lorde, vnto the prayse
of God the father.

The Gospell. Math. xxvi.

And it came to passe, when Jesus had fi-
nished al these sayinges, he sayd vnto his
disciples: ye know that after two dayes
shall be Easter, and the sonne of man shalbe de-
liuered ouer to be crucified. Then assembled to-
gether the chiefe Priestes, and the Scribes and
the elders of the people vnto the palace of the hie
Priest, whiche was called Cayphas, and heide
a counsell that they myght take Jesus by subtel-
tye and kyll hym. But they sayde: not on the ho-
lye daye, leaste there be an vproure amonge the
people. when Jesus was in Bethany, in the
house of Simon the Leper, there came vnto him
a woman hauynge an Alabaster boxe of precy-
ous oyntmente, and powred it on hys heade, as
he sate at the borde. But when his Disciples
sawe it, they had indignation, sayenge: where
to serueth this waste? This oyntemente myght
haue bene well solde, and geuen to the poore.
When Jesus vnderstode that, he said vnto them:
why trouble ye ỹ womã? For she hath wrought
a good worke vpon me. For ye haue the poore
alwayes with you: but me ye shall not haue al-
wayes. And in that she hath cast this oyntment
on my bodye, she dyd it to burye me. Verely
I saye vnto you: whersoeuer this Gospell shal-
be preached in all the worlde, there shall also
this that she hath done be tolde for a memory-
all of hyr. Then one of the twelue (whiche
was called Judas Iscarioth) wente vnto the
chiefe

chiefe prestes and sayde vnto them: What will ye geue me and I will deliuer hym vnto you? And they apoynted vnto hym .xxx. peces of syluer. And from that tyme forth he sought opportunytye to betray hym. The fyrst daye of swete breade, the disciples came to Jesus, sayeng to hym: Where wylte thou that we prepare for the to eate the Passeouer? And he sayde: Goo into the cytye, to suche a man, and saye vnto hym the master sayth my tyme is at hande. I will kepe my Easter by the with my disciples. And the disciples dyd as Jesus had apointed them and they made ready the Passeouer. when the euen was come, he sate downe wyth the .xii.

And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were exceedyng sorowfull, and began euery one of them to saye vnto hym: Lorde, is it I? He answered and sayde. He that dyppeth hys hande wyth me in the dyshe, the same shall betray me. The sonne of man truly goeth as it is wrytten of hym: but woo vnto that man by whom the sonne of man is betrayed. It had bene good for that man yf he had neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: Master is it I? he sayde vnto hym. thou hast sayde. And when they were eatynge Jesus toke bread, and when he had geuen thankes he brake it and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, sayenge drinke ye all of this. For this is my bloude whiche is the new Testament that is shed for many for the remyssyon of synnes. But I saye vnto you, I wyl not drynke hence forth of this fruyte of the vyne tree, vntyll that daye, when

I

I shall drynke it newe wyth you in my fathers kyngdome. And when they had sayde grace, they wente out vnto mounte Olyuete. Then sayde Jesus vnto them: All ye shall be offended, because of me this night. For it is wrytten: I wyll smite the shepherde, and the shepe of the flocke shalbe scattered abrode: but after I am rysen againe, I wyl go before you into Galyle. Peter answered and sayd vnto hym: Though all men be offended because of the, yet wyll I not be offended. Jesus sayd vnto hym: Verely I saye vnto the, that in this same nyght before the cocke crowe thou shalte deny me thryse. Peter sayde vnto hym: Yea though I shoulde dye with the yet wyl I not deny the: lykewyse also sayd all the disciples. Then came Jesus wyth them vnto a farme place, (whyche is called Gethsemane) and sayde vnto the disciples: Syte ye here whyle I go and praye yonder: And he toke with hym Peter and the two sonnes of zebede and began to waxe sorowfull and heauy. Then sayde Jesus vnto them: My soule is heauy euen vnto death. Tary ye here, and watch wyth me. And he went a litle father and fell flate on hys face, and prayed sayenge: O my father yf it be possyble, let this cup passe from me: neuertheles, not as I wyll but as thou wylte. And he came vnto the dysciples and founde them a slepe, and sayde vnto Peter: What, coulde ye not watche wyth me one houre? watch & praye, that ye entre not into temptacion, the spryte is wyllyng, but the flesshe is weake. He went awaye once agayne and prayed sayenge: O my father, yf thys cup maye not passe awaye from me excepte I drynke of it, thy wyll be fulfylled

And

And he came and founde them a slepe agayne, for theyr eyes were heauy. And he lefte them and went agayne and prayed the thyrde tyme, sayinge the same wordes. Then came he to his disciples and sayde vnto them: Slepe on nowe, and take your rest. Behold the hour is at hande, and the sonne of man is betraied into the handes of sinners. Rise, let vs be going, beholde he is at hand that doth betray me. While he yet spake: lo, Judas one of the nombre of the .xii. came, and wyth hym a great multitude wyth swords and staues sent from the chefe priestes and elders of the people. But he that betrayed hym gaue them a token sayinge: whom soeuer I kysse, the same is he, hold hym fast. And forth wyth he came to Jesus and sayde: Haile mayster & kyssed hym. And Jesus sayde vnto hym: Frend, wherfore art thou come? Then came they and layde handes on Jesus, and toke hym. And behold, one of them whyche were wyth Jesus, stretched out his hande and drewe his sworde, and stroke a seruaunt of the hye preste, and smote of his eare. Then sayde Jesus vnto hym: Put vp thy sworde into the sheath, for all they ỳ take the sword, shall perish wyth the sword. Thinkest thou that I cannot now pray to my father, and he shall geue me euen now, more then .xii. legions of angels? But how then shall the scriptures be fulfylled? For thus muste it be. In that same houre sayde Jesus to the multitude: Ye be come oute as it were to a thef, wyth swordes and staues, for to take me. I sate dayely wyth you teaching in the temple, and ye toke me not. But al this is done, that the scriptures of the prophetes myghte be fulfylled.

Thẽ al ỳ disciples forsoke hi, & fled. And they toke

Jesus

Jesus and led hym to Caiphas the hie preest wher the Scribes and the elders were assembled. But Peter folowed hym a far of vnto the hye priestes palace: and went in, and sate with the seruauntes to se the ende. The chiefe preestes and elders, and all the counsail sought false witnes against Jesus (for to put hym to deathe) but founde none, yea when many false wytnesses came, yet found they none. At ỹ last came two false witnesses, and sayd: This felow sayde, I am able to destroy the temple of god: and to build it againe in thre dayes. And the chiefe preest arose and sayd vnto hym: answerest thou no thyng? why do these beare wytnes against the? But Jesus held his peace. And the chefe preest answered and sayde vnto him: I charge the by the lyuinge god, that thou tel vs, whether thou be Christe the sonne of God? Jesus sayde vnto hym, ỹ hast sayde. Neuertheles, I say vnto you, here after shall ye se the sonne of man sittinge on the ryght hand of power, and comming in the cloudes of the skye. Then the high preest rente hys clothes sayenge: he hath spoken blasphemy: what nede we of any more wytnesses? Beholde now ye haue hard his blasphemy: what think ye? They answered and sayde: he is worthy to dye. Then dyd they spite in his face, and buffetted hym with fystes. And wyth the palme of theyr handes sayeng: tell vs thou christe, who is he that smote the. Peter sate wythout in the palace, and a damsel came to hym sayeng: Thou also wast with Jesus of Galyle, but he denyed before them all sayenge: I wote not what thou sayest. When he was gone out into the porch, another wenche sawe hym, and sayde vnto them that were ther: This felowe was also wyth Jesus of Nazareth

reth. And agayne he denied with an othe saye-
enge: I do not knowe the man. After a whyle
came vnto hym they that stode by, & sayde vnto
Peter: surely thou arte euen one of them, for
thy speache bewrayeth thee. Then began he to
curse and to sweare that he knew not the man.
And immediatly the cocke crewe. And Peter re
membred the worde of Jesus whiche sayde vn-
to hym: before the cocke crowe, thou shalte de-
nye me thryse: and he went out, and wepte byt-
terly. When the morning was come, all ý cheife
priestes and the elders of the people, helde a coun
sayle agaynst Jesus, to put hym to deathe, and
brought hym bounde, and deliuered hym vnto
Pontius Pylate the deputye. Then Judas,
whiche had betrayed hym, seynge that he was
condempned, repented hym selfe, and broughte
agayne the. xxx. plates of syluer to the chiefe
preistes and elders, sayenge: I haue synned be-
trayinge the innocent bloude. And they sayde,
what is that to vs: se thou to that. And he caste
downe the syluer plates in the temple, and de-
parted, and wente and hanged hym selfe. And
the chiefe priestes toke the syluer plates and sayd.
It is not lawfull for to put them into the trea-
sure, because it is the pryce of bloude. And they
toke counsayle and bought with them a potters
felde to bury straungers in. Wherefore the fielde
is called Haeldema, that is, the fielde of bloude
vntyll this daye. Then was fulfylled ý whiche
was spoken by Jeremye the prophete, sayinge:
and they toke. xxx. syluer plates, ý price of hym
that was valued, whom they bought of the chil-
dren of Israell, and gaue thē for ý potters feylde
as the Lorde appoynted me. Jesus stode before
the deputie, & the deputie asked him saying: Arte

thou the kyng of the Iewes: Iesus sayde vnto hym: Thou sayest, and when he was accused of the hye prest and elders he answered nothing. Then sayd Pylate vnto him: Hearest thou not howe manye witnesses they laye against the: And he answered hym to neuer a worde in so muche that the deputye maruayled greatly. At the feast the deputye was wonte to delyuer vnto the people a prysoner, whom they wolde desyre, he had thē a notable prysoner, called Barrabas. Therfore when they were gathered together, Pilate sayd: whether wyll ye that I geue lose vnto you, Barrabas, or Iesus which is called Chryst: For he knewe that for enuye they had deliuered hym. whē he was set doune to geue iudgemente, hys wyfe sente vnto hym, sayeng: Haue thou nothynge to do wyth ỹ iust man, for I haue suffered many thynges thys daye in my slepe because of hym. But the chiefe prestes & elders persuaded the people that they shulde aske Barrabas and destroy Iesus. The deputie answered and sayde vnto them: whether of the twayne wyll ye that I let lose vnto you: they sayde Barrabas. Pilate sayde vnto them: what shal I do then wyth Iesus which is called Chryst: They all sayd vnto hym: Let hym be crucified. The deputy sayde: what euel hath he done: But they cryed the more sayenge: Let hym be crucified. when Pilate sawe that he coulde preuayle nothynge, toke water and washed hys handes before the people sayenge: I am innocente of the bloude of thys iust personne, ye shal se. Then answered al the people and sayde: Hys bloude be on vs and on oure chyldren. Then lette he Barrabas lose vnto them and skourged Iesus and delyuered hym

to

The Mondaye before Easter.

The Epistle. Esay. lxiii.

What is he that commeth from Edom with red colored clothes of Bosra: whiche is so costelye clothe, and commeth in, so myghtelye with all his strength. I am he that teacheth ryghteousnesse, and am of power to helpe. Wherefore then is thy clothynge redde, and thy rayment lyke hys, that treadeth in the wynepresse? I haue troden the presse my selfe alone, and of all the people there is not one with me. Thus wyll I treade downe myne enemyes in my wroth, and sette my feete vppon them in my indignacion. And theyr bloude shal be sprynge my clothes, and so wyll I stayne my rayment. For the daye of vengeaunce is assygned in my harte, and the yeare when my people shalbe delyuered, is come. I loked aboute me, and there was no man to shewe me any helpe. I maruayled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes susteyned me. And thus wyll I treade downe the people in my wrathe, and hate them in my displeasure, and vppon the earth wyll I laye theyr strengthe, I wyll declare the goodnes of the Lorde, for all that he hath geuen vs, for the great good ỳ he had done for Israell: whiche he hath geuen them of his owne fauoure, accordynge to the multitude of his louynge kyndenesse. For he sayde: these no doubte are my people, and no shrynkynge chyldren, and so he was theyr sauyoure in theyr troubles, he was also troubled vnto them, and the Aungell that went for the frome

his presence, deliuered them. Of verye loue and kyndenesse, that he had vnto them, he redemed them. He hathe borne them, and caried them vp euer synce the worlde begane. But after they prouoked him to wrathe, and vexed hys holie minde, he was their enemie, and fought against them him selfe. Yet remembred Israell the olde time of Moyses and hys people, sayeng: Where is he that brought the from the water of the sea, wyth them that fede hys shepe, where is he that hathe geuen hys holye sprite among them? He led them by the righte hand of Moyses, wyth hys glorious arme: deuyding the water before them (whereby he gat hym selfe an euerlastynge name) he led them in the depe as an horse is led in the plaine that they shulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God geueth him rest. Thus (O GOD haste thou led thy people, to make thy selfe a glorious name with al. Loke downe then from heauen and beholde the dwellynge place of thy sanctuarie, and thy glory. Howe is it that thy gelousy, thy strength, the multitude of thy mercies, and thy louynge kyndnes wyll not be entreated of vs? Yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquaynted with vs: But thou Lorde arte oure father and redemer, and thy name is euerlastyng. O Lorde, wherfore hast thou led vs out of thy waye? Wherfore hast thou hardened our hartes, that we feare the not? Be at one with vs againe for thy seruauntes sake, and for the generacion of thyne heritage. The people haue hadde but a lytle of thy Sanctuarye in possessyon, for oure enemyes haue troden downe the holye place. And we were then from the begyn

nyng,

nynge, when thou waste not they^r Lorde, for they haue not called vpon thy name.

The Gospell. Mark. xiiij.

AFter two dayes was Easter, and the dayes of swete bread. And the hye priestes, and ỳ scribes sought howe they myghte take hym by crafte, and put him to death. But they said: Not in ỳ feast day, leaste any busines aryse amõg ỳ people. And when he was in Bethany in ỳ house of Simõ the Leper euen as he sat at meate, there came a woman hauyng an Alablaster boxe of oyntmẽt called narde that was pure and costelye: and she brake the boxe, and powred it vpon his heade. And there were some that were not contente within them selues, and sayd: What neade this waste of ointmente? for it myght haue bene solde, for moze then. ccc. pence, and haue bene geuen vnto the pooze. And they grudged agaynste hyr. And Iesus sayde: Lette hyr alone, whye trouble ye hyr? she hath done a good wozke on me: For ye haue ỳ pooze with you alwayes: And when soeuer ye wyll, ye maye do them good, but me haue you not alwayes. She hath done that she coulde, she came afoze hande to annointe my bodye to the buryinge. Verely I saye vnto you: whersoeuer this Gospell shalbe preached thozoughoute the whole wozlde, this also ỳ she hath done, shalbe rehearsed in remembraunce of hyr. And Iudas Iscariothy, one of the twelue wente awaye vnto the hye Priest, to betraye hym vnto them. When they hearde that they were gladde, and

promysed that they wolde geue hym moneye. And he sought howe he might cõuenyentlye betraye hym. And the fyrste daye of swete breade (when they offered the Passeouer) his disciples sayde vnto him: where wylte thou that we goo and prepare, that thou mayste eate the Passeouer? And he sent forth two of his disciples, & sayd vnto them: Go ye into the Citie, and there shall mete you a man bearyng a pytcher of water, folowe hym, And whether soeuer he goeth in saye ye vnto the good man of the house the Maister sayth: wher is the gest chamber, wher I shal eate the Passeouer with my disciples? And he wyl shewe you a great parloure, paued & prepared: there make ready for vs. And his disciples went forth & came into the cytye, and foũde as he had sayd vnto them, and they made ready the passeouer. And when it was nowe euentide, he came with the twelue, And as they sate at bourd, and dyd eate, Jesus said: Verely I saye vnto you: one of you that eateth wythe me, shal betraye me. And they beganne to be sory, and to saye to hym: one by one is it I? And another sayed: is it I? He aunswered and sayde vnto them: It is one of the twelue, euen he that dyppeth wyth me in the platter. The sonne of man truely goeth as it is wrytten of him, but wo to that man by whome the sonne of man is betrayed: good were it for that man, if he had neuer bene borne, And as they dyd eate, Jesus toke breade and when he had geuen thanckes, he brake it and gaue it to them and sayde: Take, eate, this is my bodye. And he toke the cuppe and when he had geuen thanckes, he toke it to them, and they all dranke of it. And he sayde vnto them: This is my bloude of the new Testamete

stamente whiche is shedde for manye. Verelye I saye vnto you. I wyll dryncke no more of ỹ fruyte of the vyne, vntyll that daye I drinke it newe in the kingedome of God. And when they had saide grace, they went out to ỹ mõte Olyuete. And Jesus sayde vnto them: all ye shall be offended because of me thys nyghte For it is wrytten: I shall smite the shepeherde and the shepe shalbe scatered. But after, that I am rysen agayne, I wyl go into Galile before you. Peter sayde vnto hym: and though all men be offended, yet wyll not I. And Jesus sayde vnto hym: verely, I saye vnto thee, that this daye euen in thys nyghte, before the cocke crowe twyse, thou shalte denye me three tymes But he spake more vehemently, no yf I should dye wyth the, I wyll not denye the. Lykewise also sayde they all. And they came into a place, whyche was named Gethsemany, and he sayde to his Disciples: Sytte ye here whyle I goo a-syde and praye. And he toke wyth hym Peter and James, and John, and began to waxe abashed, and to be in an agony, and sayd vnto thẽ. My soule is heauy, euen vnto the deathe tarye ye here, and watche. And he wente forth a lytle, and fell downe flatte on the grounde, and prayed: That yf it were possible, the houre myghte passe from hym. And he sayde: Abba father, all thinges are possible vnto the, take awaye thys cuppe from me: neuertheless, not that I wyll, but that thou wylte be done. And he came and founde them sleppynge, and sayde to Peter: Simõ slepest thou? couldest thou not watche one houre? watche ye and praye, least ye enter into temptacion, the spirite truly is readye, but the flesshe is weake. And againe he went aside and

prayed

prayed, and spake the same wordes. And he returned and founde them a sleape agayne, for theyr eyes were heauye, nether wyste they what to answere hym. And he came the thyrde tyme, and saide vnto thē: Slepe henceforth, and take your ease, it is ynough, the houre is come, beholde the sonne of man is betrayed into the hādes of synners: ryse vp, lette vs goo, lo he that betrayeth me is at hāde. And immediatly whyle he yet spake cometh Judas (whiche was one of the twelue) and wyth hym a greate nomber of people, with swordes and staues, frome the hye prycstes and Scribes, and Elders. And he that betraied him, hadde geuen them a generall token, saying: Whosoeuer I do kysse, the same is he: take him and leade hym awaye warrelye. And assone as he was come, he goeth straighte way to him, & saith vnto hym: Maister Maister, and kyssed him: And they layed their handes on him, and toke hym, and one of them that stode by, drewe oute a sword, and smote a seruaunte of the hye Priestes, and cutt of his eare. And Jesus answered and said vnto them: ye be come oute as vnto a thiefe, wyth swordes and staues, for to take me, I was dayly wyth you in the temple teaching, and ye toke me not: but these thynges came to passe, that the Scriptures should be fulfilled. And they al for soke hym, and ranne awaye. And there folowed him a certaine younge man clothed in lynnen vpō the bare, and the younge men caughte hym, and he lefte his lynnen garment, and fled from thē naked. And they led Jesus awaye to the hieste pryest of all, and wyth him came al the hye priestes, and the elders and the Scrybes. And Peter folowed him a greate waye of, euen tyll he

was come into the palace of the hyghe Prieste and he satte with the seruauntes, and warmed hym selfe at the fyre. And the hye prestes and all the counsayle sought for wytnesse agaynste Jesus to put him to deathe, and founde none, for many bare false witnesse agaynst him, but ther wytnesses agreed not togeather. And there arose certayne & brought false witnes against him sayeng: We hearde him say, I wyl destroy this temple that is made wyth handes, and within thre dayes, I wyll builde another, made without handes. But yet theyr witnesse agreed not together. And the hye Preest stode vp among the & asked Jesus saieng: answerest ỹ nothig? How is it ỹ these beare wytnes agaynste ỹ? But he helde his peace & answered nothinge. Againe ỹ hye priest asked hym, and sayd vnto hym: Art ỹ Christ ỹ son of ỹ blessed? And Jesus said: I am And ye shal se ỹ son of man sytting on ỹ right hand of power, & coming in ỹ cloudes of heaue The ỹ highe preest rent his clothes, & said: what nede we anye further of witnes? ye haue harde blasphemy, what thinke ye? And they all condempned him to be worthy of death. And some began to spitte at hym, and to couer his face, & to beate hym wyth fystes, and to saye vnto him a reade, and the seruantes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hye preest, and when she sawe Peter warmynge hym selfe she loked on him and sayd: Wast not thou also with Jesus of Nazareth? And he denied, saieng I knowe hym not, neyther wote I what thou sayest: And he wente oute into the porche, and the cocke crewe. And the damosell (when she sawe hym) began agayne to saye to them that

stode

stode by, this is one of them. And anone after they that stode by, sayde agayne vnto Peter. Surely, thou art one of them for thou arte of Galyle, and thy speche agreeth therto. But he beganne to curse and sweare, sayeng: I knowe not this man of whom ye speake. And agayne the cocke crewe, and Peter remembred ꝑ worde that Iesus had saide vnto him. Before the Cocke crowe twyse, thou shalt denie me thre times. And he began to wepe.

The Tuesdaye before Easter.

the Epistle. Esaye. l.

THe Lord God hath opened my eare therfore can I not saie naye, nether wyth drawe my self. But I offer my backe vnto the smytters, and my chekes to the nyppers, I turne not my face from shame, and spyttynge, and the Lorde GOD shal helpe me. Therfore shal I not be confounded, I haue hardened my face lyke flynt stone, for I am sure that I shal not come to confusyon. He is at hande that iustyfyeth me, who wyll then go to lawe with me? Let vs stande one againste an other: yf there be any that wyll reason wyth me let him come here forth vnto me. Beholde, the lord God standeth by me, what is he then ꝑ can cõdempne me? Lo they shalbe al like as an olde clothe, ꝑ moth shal eate thẽ vp. Therfore who so feareth ꝑ Lord among you, let him heare ꝑ voyce of hys seruaunte. who so walketh in darckenesse and no lyghte shyneth vpon hym, lette him put hys truste in the name of ꝑ Lorde and holde him vp by hys GOD but take hede ye all kyndle a fyre of the wrath of God, and steare vp the coales, walk on in the glisteryng

of

men, hym selfe he can not saue. Let Christ, the kynge of Israel descēde nowe frome the crosse that we maye se, and beleue. And they that were crucified wyth hym, checked hym also. And when the syxte houre was come, darkenes arose ouer all the earthe, vntyll the nynthe houre. And at the nynthe houre Jesus cryed with a loude voyce, sayenge: Eloy, Eloy, lamasabathany whiche is (yf one interprete it) my GOD my GOD why hast thou forsaken me? And some of thē that stode by, when they heard that, sayde: Beholde he calleth for Helyas. And one ran and fylled a sponge full of veneger, & put it on a rede, and gaue hym to drinke saying: Let him alone, let vs se whether Helias will come and take hym downe. But Jesus cried wyth a loude voice and gaue vp ẏ ghost. And the vayle of the temple rent in .ii. peces frome the toppe to the bottome. And when the Centurion, which stode before hym, sawe that he so cryed, & gaue vp the ghost, he said: Truely this man was the sonne of God. There were also women a good waye of beholdinge hym, amonge whom was MARY Magdalen, and Mary the mother of James the lyttle, and of Joses Mary Salome, which also whē he was in galyle had folowed hym, & mynistered vnto him, & many other womē which came vp wᵗ him to Jerusalē. And nowe when euen was come, because it was the daye of preparinge, ẏ goeth before the Sabboth, Joseph of the cytie of Aramathia a noble counseler, whiche also loked for the kyngdome of God, came and went in boldelye vnto Pylate, and begged of hym the bodye of Jesu. And Pylate maruayled that he was alredye dead, and called vnto him ẏ Centu-

turion and asked of hym, whether he hadde bene any whyle dead. And when he knewe the truth of the Centurion, he gaue the bodye to Joseph. And he boughte a linnen clothe, and toke hym downe, and wrapped hym in the lynnen clothe and layed hym in a sepulchre, that was hewen oute of a rocke, and rolled a stone before the doore of the sepulchre. And Marye Magdalene, and Mary Joses beheilde where he was layd.

Wednesdaye before Easter.

The epistle. Heb. ix.

Where as is a Testamente, there muste also of necessitie, be the death of him ẏ maketh the Testamente. For the Testament taketh auctho͂rẏte, when men are deade: For it is yet of no value, as longe as he that maketh the Testament is a lyue. For whiche cause also, nether the fyrste Testamente was ordeyned without bloude. For when Moyses hadde declared all the commaundementes to all the people accordynge to the lawe, he toke the bloud of Calues and of Goates, with water, and purple wolle, and Isope, and sprynckeled both the booke and all the people, sayinge: This is the bloude of the Testament, which GOD hath appoynted vnto you. Moreouer sprynckeled the Tabernacle with bloude also, and all the ministrynge vessellesse. And almooste all thynges are by the lawe pourged wyth bloude, and without sheddynge of bloude is no remyssion. It is neade then that the symylytude of heauenlye thynges, be purified with suche thinges, but ẏ the heauenlye thynges them selfes, be purysyed with better Sacrifices then are those. For Christe is not entred in to the holye places that

are

are made with handes, (whiche are similitudes of true thynges) but is entered into verye heauen, for to appeare nowe in the syghte of God for vs: not to offre hym selfe often, as the hye Priest entereth into the holye place, euery yeare with straunge bloude, for then must he haue often suffered sence the worlde began. But nowe in the ende of ỳ worlde, hath he appeared once to put synne to flyghte, by the offerynge vppe of hym selfe. And as it is appoynted vnto all men, that they shall once dye, and then commeth the iudgement: euen so Christ was once offered, to take awaye the synnes of manye, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluation.

The Gospell. Luke. xxij.

The feaste of sweete breade drew nye, whiche is called Easter, and the hyghe Priestes, and Scribes sought how they myght kyll him, for they feared the people. Then entered Sathan into Judas, whose syr name was Iscarioth, whyche was of the nomber of the twelue, and he wente his waye and communed with the hye Priestes, and officers howe he myght betraye hym, vnto them. And they were gladde, and promysed to geue hym moneye. And he consented, and soughte opportunytye to betraye hym vnto them, when the people were awaye.

Then came the daye of sweete breade, when of necessitie, the Passeouer must be offered. And he sente Peter, & John, sayinge: Go, & prepare vs the Passeouer that we maye eate. They sayde vnto hym: where wylte thou that we prepare? And he sayde vnto thē: Beholde, when ye enter into the Cytye, there shall a manne mete you, bearynge a pytcher of water, hym folowe

into the same house that he entereth in, and ye shal saye vnto the good man of the house: the Mayster saythe vnto the: where is the geste chambre, where I shall eate the Passeouer wyth my disciples? And he shall shewe you a great Parlor paued: ther make readye.

And they wente, and founde as he hadde sayd vnto them, and they made readye the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles wyth him, and he sayde vnto them: I haue inwardelye desired to eate this Passeouer wyth you, before that I suffer. For I saye vnto you: hencefoorthe I wyll not eate of it anye more, vntyl it be fulfylled in the kyngdom of God. And he toke the cuppe, & gaue thankes and sayde: Take thys, and deuide it amonge you. For I saye vnto you: I wyll not drincke of the fruite of the vyne, vntyll the kyngdome of GOD come. And he toke breade, and whē he hadde geuen thanckes, he brake it and gaue vnto them saynge: Thys is my bodye, whyche is geuen for you. Thys do in ỹ remembraunce of me, Lykewyse also when he had supped he toke the cuppe saynge: Thys cup is the new testamente in my bloude, whyche is shed for you, yet beholde, the hande of hym that betrayethe me, is wythe me on the table. And truly the sonne of man goeth as it is appoynted: but wo vnto that man, by whome he is betrayed. And they began too enquyre amonge them selues, whyche of thē it was, that shoulde do yt.

And there was a stryfe amonge them whyche of them shoulde seme too be greatest. And he sayde vnto them: the kynges of nacions reygne

gne ouer them, and they that haue auctoryte vpon them, are called gracyous lordes: but ye shal not be so. But he that is greatest amonge you, shalbe as the yonger, and he that is chyefe, shalbe as he that doeth minister, For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am amonge you, as he that ministereth. Ye are they whyche haue byden wythe me in my temptacyons. And I appoynte vnto you a kyngdome, as my father hathe appoincted to me, that ye maye eate and dryncke at my table, in my kyngdome, and sytte on seates, iudgynge the twelue trybes of Israell. And the Lorde sayde: Symon, Symon, beholde, Sathan hathe desyred to syfte you, as it were wheate: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he sayde vnto hym, Lorde I am readye to go wyth the into prelon, and to deathe. And he sayde: I tell the Peter, the cocke shall not crowe thys daye, tyll thou haue thryse denyed that thou knowest me, And he sayde vnto them: When I sente you wythoute wallet, and scrip, and shoes, lacked ye any thynge? And they sayde: no. Then sayde he vnto them: But nowe he that hathe a wallette, let him take it vp, & lykewyse hys scryppe. And he that hathe no swerde: Let hym sel hys coate, and by one, For I saye vnto you, that yet the same, whyche is wrytten, muste be performed in me: Euē among the wycked was he reputed: For those thinges which are wrytten of me haue an ende, And they said: Lord behold, here are twoo swordes: and he sayde vnto

them: it is ynoughe. And he came out and went (as he was wonte) to mounte Olyuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: Praye least ye fall into temptation. And he gat him selfe from them aboute a stones caste, and kneled downe, & prayed saying: father if ỹ wylt remoue this cup from me: neuertheles, not my wyll, but thyne be fulfylled. And there appeared an Angell vnto hym from heauen, comforting hym. And he was in an agony, and praied the longer: and his swete was lyke droppes of bloude, tricklynge downe to the grounde. And when he rose from prayer, and was come to his Disciples, he founde them sleppynge for heuynes, and he sayde vnto them: Why slepe ye? Ryse and praye, leaste ye fall into temptacion. Whyle he yet spake, beholde there came a company, and he that was called Judas, one of the. xij. went before them, and neased nye vnto Jesus, to kysse hym. But Jesus sayd vnto hym: Judas betrayeste thou the sonne of man with a kysse? When they which were about hym, sawe what woulde folowe, they sayde vnto hym: Lorde shal we smite with the sworde? And one of them smote a seruaunte of the hye priestes, and stroke of his ryght eare: Jesus aunswered & sayde: Suffre ye thus farre forthe. And when he touched his eare, he healed hym. Then Jesus sayde vnto the hye Priestes, and rulers of the temple, and the elders, which were come to hym: Ye be come oute as vnto a theefe, with swordes and staues, when I was daylye with you in the temple, ye stretched forth no handes agaynst me, but this is euen your very hour, and the power of darckenesse.

Then

Then toke they him and led hym, and brought hym to the hye Priestes house. But Peter folowed a farre of. And when they hadde kindled a fyre in the myddes of the palace, and were set downe together: Peter also satte downe amonge them. But when one of the wenches beheld hym, as he sate by the fyre (and lokynge vpon hym) she sayde: this same felowe was also with hym. And he denyed hym, sayinge: woman, I knowe him not. And after a lytle whyle another sawe hym, and sayde: Thou arte also of them. And Peter sayde: Manne I am not. And aboute the space of an houre after, another affyrmed, sayenge: verelye, this felowe was with hym also, for he is of Galyle. And Peter sayde: Man, I wote not what thou sayeste. And immediately whyle he yet spake, the cocke crew. And the Lorde tourned backe, and loked vppon Peter. And Peter remembred the worde of the Lorde howe he hadde sayde vnto hym. Before the Cocke crow, thou shalte deny me thryse: and Peter went oute and wepte bytterlye. And the men that toke Jesus, mocked hym, and smote hym. And when they had blyndfolded hym, they stroke him on the face and asked hym, sayinge: Areede, who is it that smote thee? And manye other thynges dispitefullye sayde they agaynste hym. And assone as it was daye, the elders of the people, and the hye priestes and Scribes came togeather, and ledde hym into theyr counsayle, sayinge: Arte thou very Christ? Tell vs. And he sayde vnto them: Yf I tell you, ye wil not beleue me, and if I aske you, you wyl not aunswer me, nor lette me go: Hereafter shall the sonne of man syt on the ryght hande of the power of God.

Then sayde they all. Arte thou then the

sonne of God? He sayd: ye saye that I am. And they sayde: what nede we anye further wytnes: For we oure selues haue hearde of hys owne mouth.

¶ Thursdaye before Easter.

The Epistle. i. Cor. xi,

THys I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For fyrste of all when ye come togeather in the congregation: I heare that there is a discencion amonge you, and I partlye beleue it. For there muste be sectes among you, that they whiche are perfecte amonge you, maye be knowen.

Whē ye come together therefore into one place, the Lordes supper cannot be eaten, for euerye man begynneth afore to eate his owne supper. And one is hungrye, and another is droncken. Haue ye not houses too eate and dryncke in? Despyse ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In thys I prayse you not. That whiche I deliuered vnto you, I receaued of the Lorde.

For the Lorde Jesus, the same nyght in whiche he was betrayed toke bread. And when he hadde geuen thanckes, he brake it, and sayde: Take ye, and eate, This is my bodye, whiche is broken for you. Thys doo ye in the remembraunce of me. After the same manner also, he toke the cup when supper was done, sayinge: Thys Cuppe is the newe Testamente in my bloude. Thys do, as ofte as ye dryncke it, in remembraunce of me. For as often as ye shall eate this bread, and drincke this cuppe, ye shall shewe

the

the Lordes death, tyll he come, wherefore, whosoeuer shall eate of this bread, or dryncke of this cuppe of the Lorde vnworthelye, shalbe gyltye of the body and bloude of the Lorde. But lette a man examyne hym selfe and so lette hym eat of ẏ bread, and drincke of the cuppe. For he ẏ eateth, and dryncketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no dyfference of the Lordes bodye. For this cause many are weake, & sicke amonge you, & many slepe. For yf we hadde iudged oure selfes, we shoulde not haue ben iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be dampned with the worlde. Wherefore my brethren, when ye come togeather to eate, tarye one for another: yf any man hunger, let hym eate at home, that ye come not together vnto condempnacion. Other thynges wyll I sette in order when I come.

The Gospell. Luke. xxiij.

THe whole multitude of theym arose, and ledde hym vnto Pylate. And they beganne to accuse hym, sayinge: we founde this fellowe peruertynge the people, and forbyddinge to paye tribute to Cesar, sayinge: that he is Chryste a kynge. And Pylate apposed him sayenge: arte thou the kynge of the Iewes? He answered him, and sayd: thou sayeste it. Then sayd Pilate to the hie priestes, and to the people: I fynde no faulte in thys manne. And they were the more fierce, sayinge: He moueth the people, teachynge thorowghout all Iurye, and beganne at Galile, euen to this place. whē Pylate hearde mencion of Galile, he asked whether the manne were of Galyle. And assone as he knewe, that he belonged vnto Herodes iurisdiction, he sente hym

to Herode, whiche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceadinge glad, for he was desyreous to se hym of a longe season, because he had heard manye thynges of hym, and he trusted to haue sene some miracle done by hym. Then he questioned wyth hym many wordes. But he answered hym nothynge. The hye Priestes and Scribes stode forth, and accused hym straycht lye. And Herode wyth hys men of warre, despised hym. And when he hadde mocked him he arayed hym in whyte clothynge, and sente hym agayn to Pylate. And the same daye Pylate and Herode were made frendes together. For before they were at variaunce. And Pilate called to geather the hye Priestes, and the rulers, and the people, & said vnto thē: Ye haue brought thys man vnto me, as one that peruarteth the people. And beholde, I examine hym before you, and fynde no fault in thys man, of those thynges wherof ye accuse hym, no, nor yet Herode: For I sent you vnto hym, and lo, nothynge worthye of death is done vnto hym: I wyll therfore chasten hym, and let hym loose. For of necessitie he muste haue let one loose vnto theym at ỹ feast, And all the people cryed at once, sayinge: Away wyth hym, and deliuer vs Barrabas: (whiche for a certayne insurrection made in the Citie, and for a murther, was caste into prison.) Pylate spake agayne vnto them, wylynge to lette Jesus loose. But they cryed, sayinge: Crucifye hym, Crucify hym. He sayde vnto theym the thyrde tyme: what euyll hathe he done? I fynde no cause of death in him: I wyl therfore chasten hym, & let hym go. And they cryed wyth loude voyces, requyring that he myght be crucified.

And

And the voyces of them, and of the hye prye-
stes preuayled. And Pilate gaue sentence that
it shoulde be as they required, and he lette
loose vnto them, hym that (for insurrectiō and
murther) was caste into prysō, whom they
had desired: and he deliuered to theym Jesus,
to doo wyth hym what they woulde. And as
they ledde hym awaye, they caughte one Sy-
mon of Cyren, comming out of the felde: and
on hym layde they the crosse, that he might
beare it after Jesus. And there folowed hym
a greate companye of people, and of women,
whych bewayled and lamented hym. But Je-
sus tourned backe vnto them, and sayde: Ye
daughters of Jerusalem, wepe not for me: but
wepe for youre selues, and for youre chyldren.
For beholde, the dayes wyll come, in whych
they shal saye: happy are the baren, and the
wombes ẏ neuer bare, and pappes whych
neuer gaue sucke. Then shall they begynne
too saye to the mountaynes, fall on vs: and to
the hylles couer vs. For yf they do thys in a
grene tree, what shalbe done in the dry? And
there were two euyll doers, led wyth hym to be
slayne. And after that they were com to the
place (whyche is called Caluarye) there they
crucified hym, and the euyll doers, one on the
ryghte hande, and the other on the lefte.

Then sayde Jesus: Father forgeue theym, for
they wote not what they do. And they parted
hys rayment and cast lottes. And the people
stoode and beheilde. And the rulers mocked
hym wyth them sayinge: He saued other men,
let him saue him selfe, yf he be very Christ the
chosen of G O D. The souldiers also mocked
hym, and came and offred hym vyneger, and
sayd: Yf thou be the Kynge of the Jewes, saue

thy

thy selfe. And a superscription was wrytten ouer hym in Greke, and Latyn, and Hebrewe: This is the kynge of the Jewes.

And one of the euyll doers whyche were hanged, rayled on hym, sayenge: Yf thou bee Christe, saue thy selfe and vs. But the other aunswered, and rebuked hym, sayinge: feareste thou not God, seynge thou arte in the same dampnation? We are ryghteously punysshed, for we receaue accordynge to oure dedes: but this manne hathe doone nothynge amysse. And he sayde vnto Jesus: Lorde, remember me, when thou commest into thy kyngdome. And Jesus sayde vnto hym: Verely I saye vnto thee: to daye shalte thou be with me in Paradyse. And it was aboute the syxthe houre, and there was darckenesse ouer all the yearth, vntyll the nynth houre, and the Sunne was darckened. And the vayle of the temple did rente, euen throughe the myddes. And when Jesus hadde cryed with a lowde voyce, he sayd: Father, into thy handes I commende my spyryte. And when he hadde thus sayde, he gaue vp the ghoste. Whenne the Centurion sawe what hadde happened, he glorysyed GOD, sayinge: Verely thys was a righteous manne. And all the people that came together to that syghte, and sawe the thynges whiche hadde happened, smote theyr breastes, and retourned, And all hys acquayntaunce, and the women that folowed hym from Galyle, stoode a farre of, beholdynge these thynges. And beholde, there was a manne named Joseph, a counsayloz, and he was a good man and a iuste: the same hadde not consented to the counsail and dede of theym, whiche was of Araymathia, a cy-

tye

tye of the Jewes, whych same also wayted for the kingdome of God: he wente in to Pylate, and begged the body of Jesus, and toke it downe, and wrapped it in a lynnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde. And that day was the preparynge of the Sabbothe, and the Sabbothe dryue on. The women that followed after, which hadde come with him frō Galile, beheilde the Sepulchre, and howe his bodye was layde. And they returned, and prepared swete odours, & oyntmentes: But rested on the Sabboth accordynge to the commaundemente.

¶ On good Frydaye. The Epistle. Heb. x.

THe lawe (whyche hath but a shadowe of good thynges to come, and not the verye fashyon of thynges theym selues) can neuer with those Sacrifyces, whyche they offer yere by yeare continuallye, make the cōmers thervnto perfect: For wouldе not then those Sacrifices haue ceased too haue bene offered, because that the officers once purged shoulde haue had no more cōsciēce of sinnes?

Neuer-

Neuertheleſſe in thoſe ſacrifyces is there mencyon made of ſynnes euery yere. For the bloude of oxen and of Goates can not take awaye ſynnes. Wherfore, when he commeth into the worlde, he ſayth: Sacrifyce and offerynge thou wouldeſte not haue, but a bodye haſte thou ordayned. Burnte offerynges alſo for ſynne haſte thou not alowed. Then ſayde I: loo I am here. In the begynnynge of the booke it is wryten of me that I ſhoulde do thy wyll, (O G D D.) Aboue, when he ſayth, Sacrifice, and offerynge, and burnt ſacrifyces, and ſynne offrynges, thou woul-deſte not haue, neither haſte thou alowed thē, whiche yet are offered by the lawe, then ſayde he: loo, I am here to doo thy wyl, (O G D D) he taketh awaye the fyrſte to eſtabliſhe the la-ter, by the whyche wyll, we are made holye euen by the offerynge of the bodye of Jeſu Chryſte once for all. And euery prieſte is rea-dy dayly, miniſtringe, and offeryng often ti-mes one maner of oblacyon, whiche can neuer take awaie ſinnes. But this man, after he hathe offered one ſacrifice for ſynnes, is ſette downe for euer on the ryghte hande of God, and from hence forthe tarieth tyll hys foes be made hys fote ſtoole. For with one offrynge he hath made perfect for euer, them that are ſanctified. The holy ghoſt hym ſelfe alſo bea-reth vs record, euē when he told before: this is ☩ Teſtament that I wyll make vnto thē: After thoſe dayes (ſayth the Lord) I wyll put my la wes in their hartes & in their mindes wyll I wryte them, & their ſynnes & iniquities wil I remēbre no more. And wher remyſſion of theſe thynges is, there is no more offrynge for

ſinne,

synne. Seynge therefore brethren, that by the meanes of the bloude of Jesu, we haue lybertye to enter into the holye place, by the newe and lyuynge waye, whyche he hath prepared for vs, throughe the vayle (that is to saye, by his flesshe) and seyng also that we haue an hye preest, whiche is ruler ouer the house of God, lette vs drawe nye with a true harte in a sure fayth, sprynkeled in our hartes from an euyll conscience, and washed in our bodyes with pure water: let vs kepe the professyon of oure hope, wythoute wauerynge (for he is faythfull that promysed) and let vs consider one another, to the intente that we maye prouoke vnto loue, and to good workes, not forsakynge the felowshyppe that we haue amonge oure selues, as the manner of some is: but lette vs exhorte one another, and that so muche the more, because ye se that the daye drawethe nye.

The Gospell. Joh̃n. xviij.

When Jesus had spoken these wordes, he wente forthe with his Dysciples ouer the broke Cedron, where was a garden, into the which he entred with his disciples. Judas also which betrayed him, knewe the place: for Jesus ofte times resorted thither with his disciples. Judas then after he had receyued a bonde of men (and ministers of the hye Prieستes and Pharisees) came thyther with lanternes, and fyre brandes, and weapons. And Jesus knowynge all thynges that shoulde come on hym, went forth, and sayd vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed him, stode with them. Assone then as he

as he had sayde vnto them, I am he, they went backewarde and fell to the grounde. Then asked he them agayne: whome seke ye? They sayde: Jesus of Nazarethe. Jesus answered: I haue tolde you that I am he. Yf ye seke me therefore, lette these goo theyr waye: that the sayinge myght be fulfilled, whyche he spake: Of them whyche thou gauest me, haue I not loste one. Then Simon Peter hauing a swoorde drewit, and smote the hye prestes seruante and cut of hys ryght eare. The seruantes name was Malchus. Therefore sayeth Jesus vnto Peter: Put vp thy swoorde into the sheathe: shal I not drynke of the cup whyche my father hath geuen me? Then the companye and the captayne, and the ministers of the Jewes, toke Jesus and bounde hym, and ledde hym awaye to Anna fyrste, for he was father in law to Cayphas, whych was the hye prest the same yere. Cayphas was he that gaue counsayll to the Jewes, that it was expedyente that one man shoulde dye for the people. And Symon Peter folowed Jesus, & so dyd another disciple: that disciple was knowen to the hye priestes and went in wythe Jesus into the palace of the hye prieste. But Peter stood at the doore wythout. Then went out that other disciple (whych was knowen to the hye prest) and spake to the damosele that kepte the dooze and brought in Peter. Then sayde the damosel that kepte the dooze vnto Peter: Arte not thou also one of thys mannes disciples? He sayde: I am not. The seruauntes and ministers stode there, whyche made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them and warmed hym selfe.

The

The hye preest then asked Jesus of his disciples, & of his doctrin. Jesus answered hym: I spake openly in the worlde. I euer taughte in the Synagoge, and in the temple, whether all the Jewes haue resorted, & in secret haue I sayd nothing, why askest thou me? Aske them whyche hearde me, what I sayde vnto theym. Beholde, they can tell what I sayd: when he had thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, sayinge: Answerest thou the hye preest so? Jesus answered him: yf I haue euyll spoken, beare witnesse of the euyl: but yf I haue wel spokē, why smitest thou me? And Annas sent hym bounde vnto Cayphas the hye Prieste. Simon Peter stode and warmed hym selfe. Then sayde they vnto hym: arte not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hye Priestes (hys cosyn, whose eare Peter smote of) sayd vnto him: dyd not I see the in the garden wyth hym? Peter therfore denyed agayne, and immediatly ✝ cocke crewe. Then led they Jesus frō Cayphas into the hal of iudgemente. It was in the morninge and they them selfes went not into the iudgemente hal, leste they shoulde be defyled, but that they myghte eate the passeouer. Pilate then went oute to them, and sayde: what accusation bringe you agaynste thys man? They answered, & sayd vnto hym: Yf he were not an euyl doer we wolde not haue deliuered hym vnto the. Then sayde Pilate vnto them: Take ye hym and iudge hym after youre owne lawe. The Jewes therfore sayde vnto hym: It is not lawfull for vs to put any man to death: that the wordes of Jesus myghte be fulfilled,

fulfylled, whyche he spake sygnifyenge what death he shoulde dye. Then Pilate entred into the iudgemente hall agayne, and called Jesus, and sayde vnto hym: Arte thou the kynge of the Jewes? Jesus aunswered: Sayest thou that of thy selfe, or dyd other tell it thee of me? Pylate answered: am I a Jewe? Thyne owne nacion and hye Priestes hath delyuered the vnto me: what haste thou done? Jesus aunswered: my kyngedome is not of this world, yf my kyngedom were of this world, then woulde my ministers surely fight, that I should not be delyuered to the Jewes: but now is my kyngdome not frō hence. Pilate therfore sayd vnto hym: Art thou a kynge then? Jesus aunswered: Thou sayest that I am a kynge: for this cause was I borne and for this cause came I into the world, that I should beare wytnesse vnto ỹ truth. And al that are of the truth, heare my voyce. Pilate sayd vnto hym: what thinge is truth? And whē he had sayde this, he went out agayne vnto the Jewes, and sayde vnto them: I fynde in hym no cause at all: ye haue a custome that I shoulde deliuer you one loose at Easter: wyll ye that I loose vnto you the kynge of the Jewes? Then cried they all agayne, sayinge: Not him, but Barrabas: the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, and scourged hym.

And the souldyors wounde a crowne of thornes, and putte it on his heade. And they dyd on hym a purple garmente, and came vnto hym, and sayde: Hayle kynge of the Jewes: and they smote hym on the face. Pylate went forth agayne, and sayde vnto them: Beholde, I bringe hym forth to you, that you maye knowe that I fynde no faulte in hym.

Then

Then came Jesus forth wearing a crowne of thorne, & a robe of purple. And he sayth vnto them: Behoilde the man. When the hye preestes therfore and ministers sawe hym, they cryed saying: Crucifye hym, crucifie hym. Pylate sayd vnto them: Take ye hym, and crucifye hym, for I fynd no cause in hym. The Jewes answered hym: We haue a lawe, & by oure lawe he ought to dye, because he made hym selfe the sonne of God. When Pilate hearde that saying, he was the more afrayed, and went agayne into the iudgemente hall, & sayde vnto Jesus: whence arte thou? But Jesus gaue hym none answere. Then sayde Pilate vnto hym: Speakeste thou not vnto me? knowest thou not that I haue power to crucifye the? and haue power to loose the? Jesus answered: Thou coudeste haue no power at all againste me, excepte it were geuen the from aboue. Therfore he ꝑ deliuered me vnto the, hath the more synne: and from thence forthe sought Pilate meanes to loose hym: But the Jewes cryed, sayinge: Yf thou let him go, thou art not Cesars frend: for whosoeuer maketh hym selfe a king is againste Cesar. When Pylate hearde that sayinge, he brought Jesus forthe, and sate downe to geue sentence in a place that is called the Pauement, but in the Hebrue tongue Gabbatha. It was the preparinge daye of Easter, about ꝑ sixthe houre. And he sayth vnto the Jewes: Behoilde your king. They cried, saying: awaye with him awaye with hym crucifie him. Pilate sayde vnto them: Shal I crucifye your kynge? The hie preestes answered: We haue no kynge but Cesar. Then deliuered he hym vnto them to be crucifyed. And they

toke Jesus and ledde him awaye. And he bare his crosse, and wente forth vnto a place, which is called the place of dead mennes sculles: but in Hebrue Golgatha, where they crucifyed hym, & two other with him: on eyther syde one, and Jesus in the myddeste. And Pylate wrote a tytle & put it on the crosse. The writynge was, Jesus of Nazareth kynge of the Jewes. This tytle readde manye of the Jewes: for the place where Jesus was crucifyed, was nye to the cytie. And it was wrytten in Hebrue, Greke, and Latyn. Then sayde the hye Priestes of the Jewes to Pylate: wryte not kynge of the Jewes, but that he sayde: I am kynge of the Jewes. Pylate answered: what I haue written, that haue I wrytten. Then the souldiors, when they had crucifyed Jesus, toke hys garmentes & made foure partes, to euery souldiour a part, and also his coate. The coate was without seame, wroughte vpon throughoute: they sayde therefore amonge them selfes: Lette vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture might be fulfylled, sayinge: They haue parted my raymente amonge them, and for my coate dyd they caste lottes. And the souldiors dyd suche thinges in dede. There stoode by the crosse of Jesus hys mother, and hys mothers syster Mary the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe hys mother, and the Disciple standinge whom he loued, he sayd vnto his mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And frō that houre the disciple, toke her for hys owne. After these thinges, Jesus knowing that al thinges were now performed, that the scripture might bee fulfylled, he sayde:

I thyrste.

I thynke. So there stode a vessel by ful of vineger: therfore they fylled a sponge with vineger, and wounde it about with Isope & put it to his mouth. Assone as Jesus then receaued of ẏ vineger, he saide: It is fynished, and bowed hys heade, & gaue vp the ghost, the Jewes therefore because it was ẏ preparing of the Sabboth, ẏ ẏ bodies shulde not remaine vpon ẏ crosse, on ẏ Sabboth day (for the Sabboth day was an hye daie) besought Pylate that their legges myght be broken, & that they myght be taken downe.

Then came the souldiors, and brake the legges of the fyrst, and of the other whyche was crucifyed wyth hym. But when they came to Jesus and sawe that he was deade alredy, they brake not his legges: But one of the souldiors with a spere thrust hym into the syde, and forthe wyth came there out bloude and water. And he that sawe it, bare recorde, and hys recorde is true. And he knoweth ẏ he sayth true, that ye myght beleue also. For these thynges were done, that the scrypture shulde be fulfylled: Ye shall not breake a bone of hym. And agayne another scripture sayth: They shall loke vpon hym, whom they haue perced. After this Joseph of Aramathia, whyche was a Disciple of Jesus, but secretlye, for feare of the Jewes, besought Pylate that he myghte take downe the bodye of Jesus. And Pylate gaue hym lycence: He came therfore and toke the body of Jesus.

And there came also Nicodemus, whyche at the beginninge came to Jesus by nyghte and broughte of Myrre and Aloes myngled together, aboute an hundred pounde of weyghte.

Then toke they the bodye of Jesus, and wounde it in linnen clothes, wyth odours,

as the maner of the Iewes is to bury. And in the place where he was crucified, there was a Garden, and in the Garden a newe Sepulchre, wherein was neuer manne layde: there layde they Iesus therefore, because of the preparynge of the Sabboth of the Iewes, for the sepulchre was nye at hande.

On Easter Euen. The Epystle. i. Pet. iij.

IT is better, yf the wyll of GOD be so, that ye suffer for well doynge, then for euyll doynge: For asmuche as Christe hathe once suffered for synnes, the iuste for the vniust, to bring vs to God. And was kylled as pertaynynge to the flesshe, but was quickened in the spyryte. In whiche spyryte he also went and preached to the spyrytes that were in pryson, whyche sometyme hadde bene disobediente, when the longe offerynge of God was once loked for, in the dayes of Noe, while the arcke was a preparynge: Wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptysme also nowe saueth vs: not the puttynge awaye of the fylthe of the flesshe, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whiche is on the ryghte hande of God: and is gone into heauen: Aungels, powers, and myght subdued vnto hym.

The Gospell. Math. xxvij.

WHen the euen was come, there came a ryche manne of Aramathia, named Ioseph, whiche also was Iesus disciple: He wēt vnto Pylate, and begged the bodye of Iesus. Then Pilate commaunded the bodye to be de-

be delyuered: And when Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layde it in hys newe tombe, whiche he hadde hewen out euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary syttinge ouer agaynste the Sepulchre. The nexte daye that folowed the day of pre parynge, the hye prestes and Pharises came together vnto Pylate sayinge: Syr we remēber ỹ this deceauer sayde whyle he was yet alyue: after. iij. dayes I wyll ryse agayne, commaunde therfore that the sepulchre be made sure, vntyll the thyrd daye, least his disciples come and steale hym awaye, and saye vnto the people, he is ryssen from the deade: and the laste erroꝛ shall be woꝛse then the fyrst. Pylate sayde vnto them: Ye haue the watche, go your waye, make it as sure as ye canne. So they went and made the Sepulchre sure wyth the watche men, and sealed the stone.

¶ On Easter daye. The Epistle Collect. iii.

YF ye be ryssen agayne with Chriſte, seke those thynges whiche are aboue, where Chriſt syttetb on the ryght hande of god. Sette youre affectyon on heauenlye thynges, and not on yearthlye thynges. Foꝛ ye are deade, and youre lyfe is hydde with Chriſte in God. whensoeuer Chryst (whiche is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. Mortifye therefore your yearthly members, foꝛnication, vnclennes, vnnaturall lust, euyll concupiscence, & couetousnes, whiche is worshippyng of ydolles: foꝛ whiche thynges

as the maner of the Iewes is to bury. And in the place where he was crucified, there was a Garden, and in the Garden a newe Sepulchre, wherein was neuer manne layde: there layde they Iesus therefore, because of the preparynge of the Sabboth of the Iewes, for the sepulchre was nye at hande.

On Easter Euen. The Epystle. i. Pet. iij.

IT is better, yf the wyll of GOD be so, that ye suffer for well doynge, then for euyll doynge: For asmuche as Christe hathe once suffered for synnes, the iuste for the vniust, to bring vs to God. And was kylled as pertaynynge to the flesshe, but was quickened in the spyryte. In whiche spyryte he also went and preached to the spyrytes that were in pryson, whyche sometyme hadde bene disobediente, when the longe offerynge of God was once loked for, in the dayes of Noe, while the arcke was a preparynge: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptysme also nowe saueth vs: not the puttynge awaye of the fylthe of the flesshe, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whiche is on the ryghte hande of God: and is gone into heauen: Aungels, powers, and myght subdued vnto hym.

The Gospell. Math. xxvij.

WHen the euen was come, there came a ryche manne of Aramathia, named Ioseph, whiche also was Iesus disciple: he wēt vnto Pylate, and begged the bodye of Iesus. Then Pilate commaunded the bodye to be de-

be delyuered: And when Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layde it in hys newe tombe, whiche he hadde hewen out euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary syttinge ouer agaynste the Sepulchre. The nexte daye that folowed the day of the parynge, the hye prestes and Pharises came to gether vnto Pylate sayinge: Syr we remēber ỳ this deceauer sayde whyle he was yet alyue: after. iij. dayes I wyll ryse agayne, commaunde therfore that the sepulchre be made sure, vntyll the thyrd daye, leaste his disciples come and steale hym awaye, and saye vnto the people, he is rysen from the deade: and the laste errour shall be worse then the fyrst. Pylate sayde vnto them: Ye haue the watche, go your waye, make it as sure as ye canne. So they wente and made the Sepulchre sure wyth the watche men, and sealed the stone.

¶ On Easter daye. The Epistle Collos. iii.

YF ye be rysen agayne with Christe, seke those thynges whiche are aboue, where Christ sytteth on the ryght hande of god. Sette youre affectyon on heauenlye thynges, and not on yearthlye thynges. For ye are deade, and youre lyfe is hydde with Christe in God. whensoeuer Christ (whiche is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. Mortifye therefore your yearthly members, fornication, vnclennes, vnnaturall lust, euyll concupiscence, & couetousnes, whiche is worshippyng of ydolles: for whiche thynges

lake, the wrath of God vseth to come on the dys-obedient chyldren, amonge whome ye walked sometyme, when ye lyued in them.

The Gospell. Iohn. xx.

The fyrste daye of the Sabbothes came Mary Magdalene earelye (when it was yet darcke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Symon Peter, and to the other disciple whom Iesus loued, and sayeth vnto them: They haue taken awaye the Lorde oute of the graue, and we cannot tell where they haue layde hym. Peter therfore went forth and that other disciple, and came vnto the Sepulchre. They ranne both together, and the other disciple outeranne Peter, and came fyrst to the Sepulchre. And when he had stowped downe, he sawe the lynnen clothes lyinge. Yet went he not in. Then came Symon Peter folowynge him, and went into the Sepulchre, and sawe the lynnen clothes lye, and the napkyn that was about his heade, not lyinge wyth the lynnen clothes but wrapped togeather in a place by it selfe. Then went in also that other disciple, whyche came fyrste to the Sepulchre, and he sawe and beleued. For as yet, they knewe not the Scripture that he shoulde ryse agayne from death: Then the disciples wente awaye agayne vnto theyr owne home.

The seconde Epistle on Easter daye. i. Cor. v.

Knowe ye not that a lytle leauen sowreth the whole lompe of dowe? Pourge therefore the olde leauen, that ye maye be new Dowe, as ye

as ye are swete breade. For Christe oure Passeouer is offered vppe for vs. Therefore lette vs kepe holye daye, not with olde leauen, neyther with leauen of malycyousnesse and wickednesse: but with the sweete breade of purenesse and truthe.

The Gospell. Math. xvi.

When the Sabboth was past, Mary Magdalene, and Mary Jacoby, and Salome, boughte swete odoures, that they myghte come, and annoynte hym. And earelye in the mornyng, the fyrste daye of the Sabboth, they came vnto the sepulchre when the Sunne was ryssen. And they sayde amonge them selues: who shall rolle vs awaye the stoone from the doore of the Sepulchre? And when they loked, they sawe howe that the stoone was rolled awaye, for it was a very greate one. And they wente into the Sepulchre, and sawe a yonge man syttynge on the ryght syde, clothed in a longe whyte garmente, and they were afrayed. And he sayde vnto them: be not afrayed, ye seke Jesus of Nazareth whyche was crucified. He is ryssen, he is not here: beholde the place where they hadde putte hym. But go youre waye and tell his disciples, and Peter, that he goeth before you into Galile, ther shall ye se hym, as he sayde vnto you. And they wente oute quickely, and fledde from the sepulchre, for they trembled, and were amased, neyther sayde they any thynge to any man, for they were afrayde.

On the monday in Easter weke

The Epistle. Acte. x

PEter opened his mouthe, and sayde: Of a truth I perceaue that there is no respecte of persones wyth God, but in al people, he that feareth hym and worketh ryghteousnesse, is accepted wyth hym. Ye knowe the Preachynge that God sent vnto the chyldren of Israell. Preachyng peace by Jesus Chryst, whiche is Lorde ouer all thynges: whiche preachynge was publysshed thoroughout all Jewry (and beganne in Galile, after the Baptysme whiche John preached) howe God annoynted Jesus of Nazareth with the holy goost, and with power, whiche Jesus went about doynge good, and healynge all that were oppressed of the deuyll for God was with hym. And we are wytnesses of all thynges whiche he dydde in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree: hym God rayled vp the thyrde daye, and shewed hym openly, not to all the people, but vnto vs wytnesses (chosen before of God, for the same intente) whiche dyd eate and drincke with hym, after he rose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he whyche was ordeyned of God, to be the iudge of ꝑ quick and deade. To hym geue all the Prophetes wytnesse, that thorough his name, whosoeuer beleueth in hym, shall receaue remyssyon of synnes.

The Gospel. Luke. xxiiij.

BEholde, two of his Disciples wente that same daye to a towne called Emaus, whyche was from Jerusalem aboute three skore furlonges: and they talked together of all the thynges that had hapened. And it chaunsed, that

whyle

whyle they commoned togeather, and reasoned Jesus hym selfe drewe neare, and wente wyth them. But theyr eyes were holden that they shoulde not knowe hym, and he sayd vnto them: what manner of communicacions are these, that ye haue one to another as ye walke, and are sadde? And the one of them (whose name was Cleophas) aunswered and sayde vnto hym: Arte thou onelye a straunger in Jerusalem, and haste not knowen the thynges whiche haue chaunced there in these dayes? He sayde vnto them: what thinges? And they saide vnto hym: Of Jesus of Nazareth, whiche was a Prophete, mighty in dede and worde before GOD, and all the people: and howe the hye Priestes and oure rulers, delyuered hym to be condemned to death, and haue crucyfyed hym. But we trusted that it had bene he, whiche shoulde haue redemed Israell. And as touchynge all these thynges, to daye is euen the thyrde daye, that they were done. Yea, and certayne women also of oure compaygnie made vs astonnied, whiche came earelye vnto the Sepulchre, and founde not his bodye, and came sayinge, that they hadde sene a vysyon of Aungels, whiche sayde that he was alyue. And certayne of them whiche were wyth vs, wente to the Sepulchre, and founde it euen so as the women had sayd: but hym they sawe not. And he sayde vnto them: O fooles and slowe of harte to beleue all that the Prophetes haue spoken. Oughte not Christe to haue suffered these thynges, and to enter into hys glorye? And he beganne at Moyses and all the Prophetes, and interpreted vnto them in al Scriptures, which were written of hym. And they drewe nye vnto the towne,

which

whiche they went vnto. And he made as thoughe he woulde haue gone further. And they constrayned hym, sayinge: Abyde with vs, for it drayweth towardes nyghte, and the daye is farre passed. And he wente in to tarye with them. And it came to passe as he satte at meate wyth them, he toke breade and blessed it, and brake, and gaue to them. And theyr eyes were opened, and they knewe hym, and he vanquisshed out of their syght. And they sayde betwene them selues. Dydde not oure hartes burne within vs, while he talked with vs by the waye, and opened to vs the scriptures? And they rose vp the same hour, and retourned to Hierusalem, and found the eleuen gathered together, and they that were with them, sayinge: The Lorde is ryssen in deede, and hath appeared to Symon. And they tolde what thynges were done in the waye, and howe they knewe hym in breakynge of breade.

Tuesdaye in Easter weke. The Epistle, Actes. xiij.

YE men and brethren, chyldren of the generatiō of Abraham, and whosoeuer among you feareth God: to you is this worde of saluation sent. For the inhabiters of Ierusalem and theyr rulers, because they knewe hym not nor yet the voyces of the Prophetes, whyche are readde euerye Sabbothe daye, they haue fulfylled theym in condempnynge hym. And when they founde no cause of death in hym yet desyred they Pylate to kyll hym. And when they hadde fulfylled all that were wrytten of hym, they toke hym downe from the tree, & put hym in a Sepulchre. But God rayled hym agayne

agayne from death the thyrde daye, and he was seene manye dayes of them whiche wente wyth hym from Galile to Hierusalem: whiche are the witnesses vnto the people. And we declare vnto you, howe that the promys (whiche was made vnto the fathers) G O D hathe fulfylled vnto theyr chyldren (euen vnto vs) in that he rayssed vp Jesus agayne: Euen as it is wrytten in the seconde Psalme: Thou arte my Sonne this daye haue I begotten thee. As concernynge that he rayssed hym vppe from death, nowe no moore to retourne to corruption, he sayde on this wyse: The holye promyses made to Dauyd, wyll I geue faythfullye to you, wherefore he sayeth also in another place: Thou shalte not suffer thyne holye to se corruption. For Dauid (after that he had in his tyme fulfylled the wyll of God) fell on slepe, and was layde vnto hys fathers, and sawe corruption. But he, whom God rayssed agayne, sawe no corruption. Be it knowen vnto you therefore (ye menne and brethren) that thorowghe this manne, is preached vnto you forgeuencsse of synnes, and that by hym all that beleue, are iustified from all thynges, from whyche ye coulde not be iustified by the lawe of Moises. Beware therefore, leaste that fall on you, whiche is spoken of in the Prophetes: Beholde, ye despysers, and wonder, and perysshe ye for I doo a worcke in your dayes whiche ye shall not beleue, though a man declare it you.

The Gospell. Luke. xxiiii.

IEsus stoode in the middes of his disciples, and sayd vnto the: Peace be vnto you: It is I, feare not. But they were abashed & afrayed, and

and supposed that they had sene a spyryte. And he sayde vnto them: Whye are ye troubled, and whye do thoughtes aryse in your heartes? Behoilde my handes and my feete, that it is euen I my selfe. Handle me and se, for a spyryte hathe not flesshe & bones, as ye se me haue. And when he had thus spoken, he shewed theym his handes, and hys fete. And whyle they yet beleued not for ioye, and wondered, he sayde vnto them: Haue ye here any meate? And they offered hym a pece of a broyled fyshe, and of an honye combe. And he toke it, and dyd eate before theym. And he sayde vnto theym: these are the wordes which I spake vnto you, whyle I was yet with you: That all muste nedes be fulfylled, whyche were wrytten of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, that they myghte vnderstande the Scriptures, and sayde vnto them: Thus it is wrytten, and thus it behoueth Christ to suffer, and to ryse agayne from death the thyrde day and that repentaunce and remyssyon of synnes, shoulde be preached in his name, among e all nacions, and muste begyn at Ierusalem. And ye are wytnesses of these thinges.

ℭ The fyrst sunday after Easter.

The Epistle. 1. Johñ. v.

All that is borne of GOD, ouercommeth the worlde. And this is the victory that ouercometh the worlde, euen our faith. Who is it y ouercometh the worlde: but he whiche beleueth y Iesus is the sonne of god? This Iesus Christ is he that came by water and bloude, not by water onelye, but by water and bloude. And it is

the

the spyryte that beareth wytnesse, because the spyryte is truthe. For there are three whiche bare recorde in heauen, the father, the worde, and the holy ghost, and these three are one. And there are three whiche beare recorde in yearthe, the spyryte, and water, and blonde, and these three are one. Yf we receaue the wytnesse of men, the wytnes of God is greater. For this is the wytnesse of God that is greater, whyche he testified of his Sonne. He that beleueth on the sonne of God, hath the wytnesse in hym selfe: He that beleueth not God, hathe made hym a lyer, because he beleueth not the record that god gaue of his sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in his Sonne. He that hath ỹ sonne, hath lyfe: And he that hath not the sonne of god, hath not lyfe.

The Gospell. John. xx.

THe same daye at nyghte, whiche was the fyrste daye of the Sabbothes, when the dores were shutte (where the Disciples were assembled together, for fear of the Jewes) came Jesus, and stode in the myddes, and sayde vnto them: Peace be vnto you. And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the Disciples glad, when they sawe the Lorde. Then sayde Jesus to them agayne: Peace be vnto you. As my father sente me, euen so sende I you also. And when he had sayde those wordes, he breathed on them, and sayd vnto them: Receaue ye the holy ghost, whosoeuers synnes ye remytte, they are remytted vnto them. And whosoeuers sinnes ye reteigne, they are retaygned.

The

The second Sonday after Easter. The Epistle. i. Petr. ii.

THys is thanke worthy, yf a man for conscience towarde God, endure grief, and suffer wronge vndeserued. For what prayse is it, yf when ye be bufeted for your faultes, ye take it pacientlye: But and yf when ye do well, ye suffar wronge and take it pacientlye, then is there thanke wyth God. For here vnto verelye were ye called: for Chryste also suffered for vs leauynge vs an ensample, that ye shoulde folowe hys steppes, whyche did no synne, neyther was there guyle founde in hys mouthe: which, whē he was reuiled, reuiled not agayne: when he suffered, he threatened not: But committed the vengeaūce to him that iudgeth righteouslye, which his owne selfe bare oure synnes in hys bodye on the tree, that we beeynge delyuered from synne, shoulde lyue vnto ryghteousnesse. By whose steppes ye were healed. For ye were as shepe goynge astraye: But are nowe tourned vnto the shepeheard & bisshop of your soules.

The Gospel. John. x.

CHryste sayde to his Disciples: I am the good shepeheard, a good shepeheard geueth his lyfe for the shepe. An hyred seruaunte, and he which is not the shepeheard (neyther the shepe are his owne) seeth the wolfe commynge, and leaueth the shepe and flyeth, and the wolfe catcheth, and scattereth the shepe. The hired seruaunt flyeth, because he is an hyred seruaunte, & careth not for the shepe. I am the good shepeheard and knowe my shepe, and am knowen of myne. As my father knoweth me, euen so

knowe

knowe I also my father. And I geue my lyfe for the shepe: and other shepe I haue, which are not of this fold. Them also must I bring, & they shal heare my voyce, and there shalbe one folde, and one shepehearde.

The.iii. Sundaye. The Epistle. i. Petr. ii.

DEarely beloued, I beseche you as straungers and pelgrimes, abstayne from fleshly lustes, whiche fyghte agaynste the soule, and see that ye haue honeste conuersacion amonge the gentyles, that where as they backebyte you as euyll doers, they maye see youre good workes, and prayse God in the daye of vysitacion. Submitte youre selfes therefore, to all maner ordynaunces of man, for the Lordes sake, whether it be vnto the kynge as vnto the chiefe head, eyther vnto rulers, as vnto them that are sente of hym, for the punishment of euil doers: but for the laud of them that doe well. For so is the wyll of god, that with wel doynge, ye may stop the mouthes of foolishe and ygnorante men: as free, and not as hauinge the lybertie for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all men, loue brotherly felowshippe, feare God, honour the Kynge.

The Gospel. John. xvi.

JEsus sayde to his Disciples. After a whyle ye shal not see me, and agayne after a whyle, ye shal see me, for I go to the father. Then sayd some of his Disciples betwene thēselues: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne after a whyle ye shall see me, & that I go to the father. They sayde therfore, what is thys

that

what he sayth after a whyle: we cannot tell what he sayth. Jesus perceaued ỹ they would aske hym, and sayde vnto theym: Ye inquire of this betwene youre selues, because I sayde: after a whyle ye shall see me, Mereiye, verely, I saye vnto you. Ye shall wepe and lamente, But contrary wyse the worlde shall reioyce. Ye shall sorowe, but youre sorowe shalbe tourned to ioye. A woma whē she trauaileth, hathe sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. And ye nowe therfore haue sorowe. But I will se you agayne, and youre hartes shall reioyce, and youre ioye shall no man take from you.

¶ The. iiii. Sonday. The Epistle. James. i.

Euery good gyfte, and euery perfecte gyfte is from aboue, and commethe downe from the Father of lyghtes, with whome is no variablenesse, neyther is he chaunged vnto darcknesse. Of hys owne wyll begat he vs, wythe the worde of truth, that we shoulde be the fyrste frutes of hys creatures, wherefore (deare brethren) lette euerye man be swyfte to heare, slowe to speake, slowe to wrath. For the wrathe of man worckythe not that whych is ryghteous before God. Wherfore laye a parte all fylthynes, and superfluytye of maycyousnesse, and receyue with mekenes the worde that is graffed in you, whyche is able to saue your soules.

¶ The Gospel. John. xvi.

Jesus

IEsus sayde vnto hys Disciples: Nowe I goo my waye to hym that sente me, and none of you asketh me whyther I goo, but because I haue sayde suche thynges vnto you, youre hartes are full of sorowe. Neuertheless, I tell you the truthe, it is expediente for you that I goo awaye. For yf I go not away, the comforter wyll not come vnto you. But yf I departe, I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghteousnes, and of iudgemente. Of synne, because they beleue not on me: Of ryghteousnes, because I goo to my father, and ye shall se me no more. Of Judgemente, because the Prynce of this worlde is Judged alreadye. I haue yet many thynges to saye vnto you, but ye can not beare them awaye nowe: Howbeit, when he is come (whiche is the spirit of truthe) he wyll leade you into all truthe. He shall not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifye me, for he shall receaue of myne, and shall shewe vnto you, All thynges that the father hath, are myne, therfore sayde I vnto you, that he shall take of myne, and shewe vnto you.

¶ The fyrst Sunday. The Epistle. James. i.

SEe that ye be doers of the worde, and not hearers onely, deceauynge youre owne selues. For yf any man heare the worde, and declareth not the same by hys workes, he is lyke vnto a man, beholdynge his bodelye face in a glasse. For assone as he hath looked on hym selfe, he goeth his waye, and forgetteth imme-

diatlye what his fashion was. But who so loketh in the perfecte lawe of libertye, and contynueth therein (yf he be not a forgetfull hearer, but a doer of the worcke) the same shalbe happye in hys dede. Yf any man amonge you seme to be deuoute, and refrayneth not his tounge, but deceyueth his owne hearte, thys mannes deuocion is in vayn. Pure deuocion, and vndefyled before God the father, is this, to vysette the fatherlesse and wydowes in theyr aduersitie, and to keepe hym selfe vnspotted of the worlde.

The Gospell. Iohn. xvi.

VErely, verelye, I saye vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hytherto haue ye asked nothynge in my name. Aske, and ye shall receaue, that youre ioye may be full. These thynges haue I spoken vnto you by Prouerbes. The tyme wyll come, when I shall no more speake vnto you by Prouerbes, but I shall shewe you playnely from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came oute from God, I wente oute from the father, and came into the worlde. Agayne I leaue the worlde, and goo to the father. His disciples sayde vnto hym: Loo, nowe talkest thou playnelye, and speakeste no Prouerbe. Nowe are we sure that thou knoweste all thynges, and nedest not that any man shoulde aske the anye questyon: therefore beleue we, that thou cammeste from God. Iesus aunswered them: Now ye do beleue, beholde, the hour

draweth

dyaweth nye, and is alreadye come, that ye shall be scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is wyth me. These wordes haue I spokē vnto you, that in me ye myghte haue peace for in the worlde shall ye haue tribulation: But be of good cheare I haue ouercome the worlde.

¶ On Ascencion daye, The Epistle. Actes. i.

IN the former treatyse (deare Theophilus) we haue spoken of all that Jesus beganne to do, and teache, vntyll the daye, in whiche he was taken vp, after that he, throughe the holye ghoste hadde geuen commaundementes vnto the Apostles, whome he hadde chosen: to whom also he shewed hym selfe a lyue after his passion, and that by manye tokens, appearynge vnto them fortye dayes, and speakynge of the kingdom of God, and gathered them together, and commaunded them that they should not depart from Jerusalem, but to wayte for the promys of the father.

Whereof, sayth he, ye haue hearde of me. For John truelye baptysed wyth water, but ye shalbe baptysed with the holye ghoste, after these fewe dayes. When they therefore were come together, they asked of hym sayinge: Lorde, wylte thou at this tyme restore agayne the kyngedome to Israel? And he sayde vnto them: It is not for you to knowe the tymes or the seasons, whyche the father hath putte in his owne power. But ye shall receaue power after that the holye ghoste is come vpon you. And ye shalbe wytnesses vnto me, not onely in Jerusalem

but also tn all Jewrye: and in Samaria, & euen vnto the worldes ende. And when he hadde spoken these thinges, whyle they beehelde, he was taken vp an hye, and a cloude receyued hym vp oute of theyr syghte. And whyle they looked stedfastlye vp towarde heauen as he wente, beeholde, two men stoode by them in whyte apparell, which also sayde: Ye men of Galile, why stande ye gasinge vp into heauen? This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen.

The Gospel. Math. xxvi.

JEsus appeared vnto the eleuen as they sate at meate, & caste into theyr teeth theyr vnbelefe, and hardnesse of hearte, because they beleued not them which hadde sene that he was rysen agayne from the dead, and he sayde vnto them: Goe ye into all the worlde, and preache the Gospell to all creatures, he that beeleueth and is Baptysed, shall be saued. But he that beleueth not, shall be dampned. And these tokens shall folowe them that beleue, in myne name they shall caste oute deuyls, they shall speake with newe tonges, they shal dryue away serpentes. And yf they drinke any deadly thinge, it shall not hurte them. They shall laye theyr handes on the sicke, and they shall recouer. So then, when the Lorde hadde spoken vnto them, he was receyued into heauen, and is on the right hande of God.

And they went forth, & preached euery where. The Lorde worckinge wyth them, and confyrmynge the woorde wyth myracles folowynge.

The

The Sundaye after Ascention.

The Epistle. i. Pet. iiij.

THe ende of all thynges is at hande, be ye therefore sobre, and watche vnto prayer. But aboue all thynges haue feruent loue amonge your selues, for loue shall couer the multitude of synnes. Be ye herberours one to another without grudgynge. As euery man hathe receaued the gyfte, euen so minister the same one to another, as good ministers of the manyfolde grace of god. Yf any man speake, let hym talcke as the wordes of God. If any man mynyster, let hym do it as of the habilitie whiche God mynystreth to hym, that God in all thynges maye be glorysyed through Jesus Christ, to whom be prayse, and dominion for euer and euer. Amen.

The Gospell. John. xv.

WHen the comforter is come, whom I wyl sende vnto you from the father, euen the spyryte of truthe, whiche procedeth of the Father, he shall testifye of me, & ye shall beare wytnes also, because ye haue bene wyth me from the begynnynge. These thynges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the tyme shall come, that who so euer kylleth you, wyll thynke that he doth God hye seruyce. And suche thynges wyll they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, that whan the tyme is come, ye maye remember them, that I tolde you. These thynges sayde I not vnto you at the begynnynge, because I was presente with you.

Whytsondaye.

The Epistle. Actes.ii.

When ꝑ fyfty dayes were come to an ende, they were all ꝓ one accoꝛde together in one place. And ſodēly there came a ſoũde . . . from heauen, as it hadde bene the commynge of a myghtye wynde, and fylled all the houſe where they ſate. And there appeared, vnto them clouen tonges, lyke as they had bene of fyre, and it ſate vpon eache one of them, and they were all fylled wyth the holye ghoſte, and beganne to ſpeake wyth other tounges, euen as the ſame ſpirite gaue theym vtteraunce. There were dwellynge at Jeruſalem, Jewes deuoute menne, oute of euerye nacyon of them that are, vnder heauen. When thys was noyſed about, the multitude came together, and were aſtonied, becauſe that euery man hearde thē ſpeake wyth hys owne language. They wondered all, and marueyled ſayinge amonge them ſelues: Beholde, are not all theſe (whyche ſpeake) of Galyle? And howe here we euery man his owne tonge, wherein we were boꝛne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Juerye, and of Capadocia, of Pontus and Aſia, Phꝛigia, and Pamphilia, of Egypte, and of the partyes of Libia. whyche is beſyde Syꝛen, and ſtraungers of Rome Jewes and Pꝛoſelites, Grekes and Arrabians, we haue hearde theym ſpeake in oure owne tonges, the great woꝛckes of God.

The Goſpel. John.xiiii.

Jeſus ſayd vnto his diſciples: Yf ye loue me, kepe my commaundementes, and I wil

praye

praye the father, and he shall geue you another comforter, ẏ he maye abyde with you for euer; euen the spirite of truthe, whom the worlde cannot receaue, because the worlde seeth hym not; nether knoweth hym. But ye knowe hym: for he dwelleth wyth you, and shalbe in you. I will not leaue you comfortelesse: but will come to you. Yet a lyttle while, and the worlde seeth me no more, but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hathe my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue hym, and wyll shewe myne owne selfe vnto hym.

Mondaye in whitesonweke.

The Epistle. Actes. x.

Then Peter opened his mouth, and sayde: Of a truthe, I perceaue that there is no respecte of persones wythe GOD, but in all people, he that feareth hym, and worketh righteousnesse is accepted wyth hym. Ye knowe the preaching that God sente vnto the chyldren of Israell, preachinge peace by Iesus Chryste, whyche is Lorde ouer all thinges: which preaching was publyshed throughout all Iewry, & begãne in Galile after the baptisme which Iohn preached, how God annointed Iesus of Nazareth with the holye ghost, & with power, whiche Iesus went about doing good, & healynge al that were oppressed of the deuyll, for God was withe hym. And we are wytnesses of all thynges whyche he dyd in the

lande of the Jewes, and at Jerusalem. Whome they slewe, and hanged on tree, hym God rayled vp the thyrde daye, and shewed hym openly, not not to all the people, but vnto vs witnesses (chosen before of God, for ỳ same intente) whych dyd eate and dryncke with hym, after he arose from death. And he commaunded vs to Preache vnto the people, and to testifie that it is he which was ordeyned of God, to be the iudge of quycke and deade. To hym geue all the Prophetes wytnes that thorough his name, whosoeuer beleueth in hym, shall receaue remission of synnes. While Peter yet spake these wordes, the holye ghoost fell on all them whyche heard the preachynge. And they of the circumcision whiche beleued, were astonnied, as manye as came with Peter, because on the Gentyles also was shedde oute the gyfte of the holye ghoost. For they heard them speake with tongues, and magnified God. Then aunswered Peter: Can anye manne forbyd water, that these shoulde not be baptysed whiche haue receaued the holye ghost as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they hym to tary a fewe dayes.

The Gospell. Johñ. iij.

SO God loued the worlde, that he gaue hys onelye begotten sonne, that whosoeuer beleueth in hym, should not perysh, but haue euerlastynge lyfe. For God sente not his sonne into ỳ worlde, to condempne the world, but that the worlde thorughe hym mighte be saued. He ỳ beleueth on hym is not condẽpned. But he that beleueth not, is cõdempned alreadye, because he hathe not beleued in the name of the onelye begotten

gotten sonne of God. And this is the condempnation, that lyghte is come into the worlde, and men loued darckenes more then lyghte, because theyr dedes were euyll. For euery one that doth euyll, hateth the lyghte, neyther commeth to the lyghte, leaste his dedes shulde be reproued. But he that doth truth, commeth to the light, that his dedes may be knowen, how that they are wrought in God.

Tuesday in whytsonweke. The Epistle. Actes. viij.

When the Apostles whiche were at Jerusalem hearde saye: that Samaria had receaued the worde of God, they sent vnto them Peter and John. whiche, when they were come downe, prayed for them, that they might receaue the holye ghoste. For as yet he was come on none of them: but they were Baptysed onelye in the name of Jesu Christe. Then layde they theyr handes on them, and they receaued the holy ghost.

The Gospel. John. x.

Verely, verely I saye vnto you, he that entereth not in by the doore into the shepefolde, but clymmethe vp some other waye, the same is a thefe, and a murtherer: But he that entreth in by the doore, is the shepehearde of the shepe. To him the porter openethe, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hathe sente forthe hys owne shepe, he goeth before them, and the shepe folowe hym: for they knowe hys voyce. A straunger wyll they not folowe, but wyll flye frō hym, for they knowe not ꝑ voice of straungers

gers. This Prouerbe spake Jesus vnto theim but they vnderstode not what thynges they were, whiche he spake vnto them. Then sayde Jesus vnto them againe: Verelye verelye, I saye vnto you, I am the doze of the shepe. All (euen as manye as came befoze me) are theues and murtherers, but the shepe dyd not heare them. I am the doze, by me, yf any entre in, he shalbe safe, and shall go in and out, and fynde pasture. A theefe commethe not, but foz to steale kyll, and destroye. I am come that they myght haue lyfe and that they myght haue it moze aboundantly.

On Trinitye Sonday, the Epystle, Apoca. iiii.

AFter thys I loked, and beholde: A dooze was open in heuen, and the fyrste voyce which I hearde, was as it were of a trompette, talkig with me, which sayd: Come vp hether, & I wyl shew ẏ thinges which muste be fulfilled hereafter. And immediatly, I was in ẏ spiryt. And behold a seate was set in heauen, and one sate on the seate. And he that sate: was to loke vpon lyke vnto a Jaspar stone and a Sardyn stone. And there was a raygne bowe aboute ẏ seat, in sight, lyke vnto an Emerauld. And about the seate were. xxiiii. seates, And vpon the seates. xxiiii. elders syttinge, clothed in white raymente, and had on theyr heades crownes of Golde. And oute of the seate, proceded lightenynges, & thunderinges, and voices, & there were. vii. lampes of fyre, burnynge befoze ẏ seate, whiche are ẏ. vii. spirites of God. And befoze the seate there was a sea of glasse, lyke

lyke vnto Christall, and in the myddes of the seate, and rounde aboute the seate, were .iiii. beastes full of eyes, before and behynde. And the fyrste beaste was lyke a Lyon, and the seconde beaste lyke a calfe, and the thyrde beaste, had a face as a man, and the fourthe beaste was lyke a flyenge Egle. And the .iiii. beastes had eche one of them syxe wynges aboute hym, and they were full of eyes within. And they hadde no rest daye nether nyght, sayinge: Holie, holy, holy, Lorde god almighty, whiche was, and is, and is to come. And when those beastes gaue glorye and honoure, and thankes to hym that sat on the seate (whyche lyueth for euer, & euer) the .xxiiii. Elders fel downe before hym that sate on the throne, and worshipped hym that liueth for euer, and caste their crownes before the throne, saying: Thou art worthy O Lord (oure God) to receiue glory and honour, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

The Gospel. John .iii.

There was a man of the Pharisyes named Nichodemus, a Ruler of the Jewes. The same came to Jesus by nyghte, and sayde vnto hym: Rabbi, we knowe that thou arte a teacher come from God, for no man coulde do suche myracles as thou doeste, excepte God were wyth hym: Jesus answered and sayd vnto hym: Verelye, verelye I saye vnto the excepte a man be borne from aboue, he cannot se the kyngdome of God. Nychodemus sayde vnto him: How can a man be borne whē he is old? Can he enter into hys mothers wombe and be borne agayne? Jesus answered: Verelye, verelye I saye vnto thee, excepte a man be borne of water,

water, and of the spyryte, he canne not entre into the Kyngdome of God. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of ỹ spirit, is spirit. Maruayle not thou, that I sayde to thee, you muste be borne from aboue. The wynde bloweth where it lusteth, and thou heerest the sounde thereof, but thou canneste not tell whence it commeth, nor whether it goeth: So is euerye one that is borne of the spyryte. Nichodemus aunswered and sayde vnto hym: Howe can these thinges be? Jesus aunswered & sayde vnto him: Art thou a Mayster in Israell, and knowest not these thynges? Verelye, verelye, I saye vnto the, we speake that we knowe, and testifye that we haue sene: and ye receaue not oure wytnesse. Yf I haue tolde you yearthly thynges, and ye beleue not: howe shall ye beleue, yf I tell you of heauenlye thynges. And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of manne whiche is in heauen. And as Moyses lyfte vp the serpente in the wylderneſſe: Euen so muſte the sonne of man be lefte vp, that whosoeuer beleueth in hym, perysshe not, but haue euerlastyng lyfe.

The fyrst Sunday after Trinitie Sundaye.

The Epistle. 1. John. iiij.

Deareye beloued, lette vs loue one another: for loue commeth of God. And euerye one that loueth, is borne of God, and knoweth GOD. He that loueth not knoweth not God: For God is loue. In this appeareth the loue of God to vs warde because that GOD sente hys onelye begotten Sonne into

into ꝑ worlde, that we myghte lyue thorough hym. Herein is loue, not that we loued GOD, but that he loueth vs, and sente hys sonne to be the agrement for oure synnes: Dearelye be loued, yf god so loued vs, we oughte also to loue one another. No man hath sene GOD at any tyme. Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwell in hym, and he in vs: because he hathe geuen vs of hys spyryte. And we haue sene, and do testyfie that the father sente the sonne to be the Sauiour of the worlde: whosoeuer confesseth that Iesus is ꝑ sonne of god, in hym dwelleth God, and he in god, and we haue knowen, and beleued the loue that god hathe to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and GOD in hym. Herein is the loue perfect in vs, that we shuld haue trust in the daye of iudgemente. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfecte loue casteth oute feare, for feare hathe paynfulnesse. He that feareth, is not perfecte in loue. We loue hym, for he loued vs fyrst. Yf a man saye: I loue God, and yet hate his brother, he is a lyar. For howe can he, that loueth not his brother whome he hathe sene, loue GOD whome he hath not sene? And this commaundement haue we of hym: That he whiche loueth God, shoulde loue his brother also.

The Gospel. Luke. xvi.

THere was a certayne ryche man, whyche was clothed in purfe, and fine white, and fared deliciously euerye daye, and there was certayne begger named Lazarus, whyche laye at hys gate full of sores, delyrynge

rynge to be refreshed wyth the crommes, which fell from the ryche mans borde, and no man gaue vnto hym. The dogges came also and lycked his sores. And it fortuned, that the begger dyed, and was caried by the aungels into Abrahams bosome. The ryche man also dyed, and was buried. And beynge in hell in tormentes, he lyfte vp hys eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed, and sayde: Father Abraham haue mercy on me, and sende Lazarus, that he maye dyppe the tippe of his finger in water, and coole my tongue, for I am tormented in thys flame.

But Abraham sayde: Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure: and contrary wyse, Lazarus receaued payne: But nowe he is comforted, and thou arte punyshed. Beyonde all this, betweene vs and you, there is a greate space sette, so that they whyche woulde go from hence to you, can not: Neyther maye come from thence to vs. Then he sayde: I praye the therefore father, sende hym to my Fathers house (for I haue fyue brethrenne) for to warne them, leaste they come also into this place of tormente. Abraham sayde vnto hym: They haue Moyses, and the Prophetes, let them heare them. And he sayde: Naye father Abraham, but yf one come vnto them from the deade, they wyll repente. He sayde vnto hym: Yf they heare not Moyses and the Prophetes, neyther wyll they beleue thoughe one rose from death agayne.

The seconde Sundaye, The Epystle. i, Johñ, iii,

Maruayle

Marualye not my brethren, thoughe the worlde hate you, we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death, whosoeuer hateth hys brother, is a manslear. And ye knowe that no manslear hath eternall lyfe abydyng in hym. Hereby perceaue we loue: Because he gaue his lyfe for vs: and we oughte to geue oure lyues for the brethren. But who so hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassion from hym: howe dwelleth the loue of God in hym? My babes lette vs not loue in worde, neyther in tonge: But in deede and in verytye. Hereby we knowe that we are of the verytye, and can quiet our hartes before hym. For yf oure harte condempne vs GOD is greater then oure harte, and knoweth all thynges. Dearelye beloued, yf oure harte condempne vs not, then haue we truste to God warde: and whatsoeuer we aske, we receaue of hym, because we kepe his commaundementes, and doo those thynges whiche are pleasaunt in his syghte. And this is hys commaundemente, that we beleue on the name of his sone Iesus Christe, and loue one another as he gaue commaundemente: And he that kepeth his commaundementes, dwelleth in hym and he in him, and hereby we knowe that he abydeth in vs, euen by the spyryte whiche he hath geuen vs.

The Gospell. Luke. xiiij.

A Certayne man ordeyned a greate supper, and badde manye, and sente his seruaunte at supper tyme, to saye to them that were

were bydden, come: for all thynges are nowe readye. And they all at once beganne to make excuse. The fyrste sayde vnto hym: I haue bought a Farme, and I muste nedes go and se it, I pray the haue me excused. And another sayde: I haue bought fyue yoke of Oxen, and I goo to proue them, I praye the haue me excused. And another sayde: I haue marryed a wyfe, and therefore I can not come. And the seruaunte retourned and brought his Maister worde agayne therof. Thē was the good manne of the house displeased, and sayde to his seruaunt: Go out quyckly into the stretes, and quarters of the citie, and bring in hyther, the poore, and the feble, and the halte, and the blynde. And the seruaunt sayde: Lorde, it is done as thou haste commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: Go oute into the hye wayes, and hedges, and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of those men whiche were bydden, shall taste of my supper.

The thyrd Sundaye. The epistle. i. Pet. v.

SUbmit your selues, euery man one to another, knytte youre selues togeather in lowlynes of mynde. For GOD resisteth the proude, and geueth grace to the humble: Submyt your selfes therfore vnder ỹ mighty hande of god, that he may exalte you, when the tyme is come. Caste al your care vpon hym: for he careth for you. Be sober and watche: for youre aduersary the deuyl, as a roaring Lion walketh about, seking whō he maye deuoure: whom resyst stedfaste

sted fast in the fayth, knowynge that the same afflicions are appointed, vnto youre brethren, that are in the worlde. But the God of grace, whiche hath called vs vnto his eternall glorye, by Christe Jesu, shall his owne selfe (after that ye haue suffered a lyttle affliction) make you perfecte: settle, strength, and stablisshe you. To hym be glorye, and dominion for euer and euer. Amen.

The Gospel. Luke. xv.

Then resorted vnto hym, all the Publicanes and synners for to heare hym. And the Pharisei's and Scribes murmured sayinge: He receaueth synners, and eateth wyth theym, But he put forthe thys Parable, vnto theym, saying: What manne amonge you haupnge an hundred shepe (yf he loose one of them) dothe not leaue nintye and nyne in the wyldernes, and goeth after that whiche is losse, vntyl he fynde it: and when he hathe founde it, he layeth it on hys shoulders withe ioye. And assone as he cometh home, he calleth together his louers and neyghbors, saying vnto them: reioyce with me, for I haue founde my shepe, whyche was losse: I saye vnto you that likewyse ioye shall be in heauen ouer one synner that repenteth, more then ouer nyntie and nyne iust persons, whiche nede no repentaunce. Eyther what woman (hauinge .x. grotes, yf she lose one) doth not lyght a candle, and swepe the house, and seke diligentely tyll she fynde it: And when she hath found it, she calleth her louers and her neyghbours together, sayinge: Reioyce wyth me, for I haue founde the grote whyche I hadde losse. Lykewyse, I saye vnto you, shall there be ioye in the presence of the Angeles of GOD,

ouer one synner that repenteth.

The fourth Sunday. The Epistle. Rom. viij.

I Suppose that the afflictions of this life are not worthy of the glory whiche shalbe shewed vpon vs. For the feruente desyre of the creature abydeth, lokynge when the sonnes of God shall appeare, because the creature is subdued to vanitie, agaynste the wyll thereof, but for his wyll whiche hath subdued the same in hope. For the same creature shalbe delyuered from the bondage or corruption, into the glorious libertye of the sonnes of God. For we knowe that euerye creature groneth with vs also, and trauayleth in payne euen vnto this tyme. Not onely it, but wee also whiche haue the fyrste fruytes of the spirytе, mourne in our selfes also, and wayte for the adoption (of the chyldren of God) euen the delyueraunce of our bodyes.

The Gospell. Luke. vi.

BE ye merciful, as your father also is mercyful. Judge not, and ye shall not be Judged, condempne not, & ye shal not be condempned. Forgeue, & ye shalbe forgeuen. Geue, & it shalbe geuen vnto you, good measure & pressed down, & shakē togethe, & rūning ouer, shall men geue into youre bosomes. For with the same measure that ye mete withall, shall other men mete to you agayn. And he putte forth a similitude vnto them. Can the blynde lead the blynde? doo they not both fall into the dyche? The disciple is not aboue hys Mayster: euerye man shall be perfecte, euen as hys Mayster is.

is. Why seeste thou a moote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eyther howe canste thou saye to thy brother: Brother, lette me pull oute the moote, that is in thyne eye, when thou seeste not the beame, that is in thine owne eye. Thou ypocrite caste oute the beame out of thyne owne eye fyrst, then shalt thou se perfectlye to pull out the mote, that is in thy brothers eye.

The.v. Sunday. The Epistle. i. Pet. iij.

Be you all of one mynde, and of one harte, loue as Brethren, be pytiefull, be curteous (meke) not renderynge euyll for euill or rebuke for rebuke: But contrary wyse bleſſe, knowynge that ye are there vnto called, euen that ye shoulde be heyres of the bleſſynge. For he that dothe longe after lyfe, and loueth to se good dayes, lette hym refrayne his toungue from euyll, and hys lyppes that they speake not guyle. Lette hym eschewe euyl and do good: Let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto theyr prayers. Agayne, the face of the Lorde is ouer them that do euyll. Moreouer, who is it that wyll harme you, yf ye folow that whiche is good? Yea, happy are ye, yf any trouble happen vnto you for ryghteousnesse sake. Be not ye afrayed for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospel. Luk.v.

It came to passe, that when the people preased vppon hym, to heare the worde of God (he stode by the lake of Genazareth) and

ſawe two ſhyppes ſtande by the lakes ſyde, but the Fyſhermen were gone oute of theym, and were waſhynge theyr Nettes. And he entered into one of the ſhyppes (whyche pertaygned to Simon) and prayed hym, that he would thruſte out a lytle from the land.

And he ſatte downe, and taughte the people out of the ſhippe. when he hadde left ſpeakyng, he ſayde vnto Simon: Lanche out into the diepe, and let ſlippe your nettes to make a draughte And Simon aunſwered and ſayde vnto hym: Mayſter, we haue laboured all nyghte, and haue taken nothynge. Neuertheleſſe, at thy cõmaundemente, I wyll looſe forth the nette. And whẽ they had thys done, they incloſed a great multitude of fyſhes.

But theyr nettebrake, & they beckened to theyr felowes (whyche were in the other ſhyppe) that they ſhoulde come, and helpe thẽ: And they came and fylled both the ſhyppes that they ſoncke agayne. when Simon Peter ſaw thys, he fell downe at Jeſus knees, ſayinge: Lorde, go from me, for I am a ſynne full man.

For he was aſtonyed, and al that were wyth hym at the draughte of Fyſſhes, whyche they hadde taken, and ſo was alſo James, and John the Sonnes of zebede, whyche were partayners wyth Simon. And Jeſus ſayde vnto Simon: Feare not, from hence forthe thou ſhalt catche menne. And they brought the ſhippes to lande, and forſoke all, and folowed hym.

The, vi. Sondaye.

The Epyſtle. Rom. vi.

Knowe

KNowe ye not, that all we, which are baptised in Jesu Christ, are baptysed to dye with hym: We are buryed then with him by Baptisme for to dye, that lykewise, as Christ was rayled from death, by the glorye of the father, euen so we also, shoulde walke in a newe lyfe. For yf we be grafte in deathe lyke vnto hym: Euen so shall we be partakers of the resurrection: Knowynge thys, that oure olde manne is Crucified with hym also, that the bodye of synne myghte vtterlye be destroyed, that hence forth we shoulde not be seruauntes vnto synne. For he that is deade, is iustifyed from synne, wherefore, yf we be deade with Christe, we beleue that we shall also lyue with hym, knowing that Christe beynge rayled from death, dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge synne, once. And as touchynge that he liueth, he liueth vnto God: Lykewyse, consydre ye also, that ye are deade, as touchynge synne, but are alyue vnto God, through Jesus Christe oure Lorde.

The Gospell. Math. v.

IEsus said vnto his disciples: Except youre righteousenes excede ỹ righteousnes of the Scribes, & Pharisei, ye cannot enter into the kyngdome of heauē. Ye haue heard ỹ it was said vnto them of the olde tyme, thou shalte not kyll: Whoso[illegible] kylleth, shalbe in daunger of iudgemente. But I saye vnto you: That whosoeuer is angrye with his brother, vnaduysed lye, shalbe in daunger of iudgemente. And whosoeuer saye vnto his brother, Racha, shalbe in daunger of a counsayle. But whosoeuer sayth:

Thou fole, shalbe in daunger of hell fyre. Therfore, yf thou offerest thy gyfte at the aultar, and there remembrest that thy brother hath oughte agaynste the, leaue there thyne offerynge before the aulter, and go thy waye fyrst, and be reconciled to thy brother, and then come and offer ỹ gift. Agree with thyne aduersary quickly, whylest thou art in the waye with hym, leaste at any tyme the aduersary delyuer the to the Judge, and the Judge delyuer the to the Minister, and then thou be caste into pryson. Verely I say vnto the, thou shalte not come out thence, tyll thou haue payed the vttermoste farthynge.

The. vij. Sundaye. The Epistle. Rom. vi.

I Speake grossely, because of the infyrmytye of youre flesshe. As ye haue geuen youre members seruauntes to vnclennes and to iniquitie (from one iniquytie to another) euen so nowe geue ouer your members seruauntes vnto ryghteousenesse, that ye maye be sanctifyed. For when ye were seruauntes of synne, ye were voyde of ryghteousnesse. What fruyte hadde ye then in those thynges, wherof ye are nowe ashamed? For the ende of those things are deade. But now are ye delyuered from sinne, and made the seruauntes of God, and haue your fruyte to be sanctifyed, and the ende euerlastynge lyfe. For the rewarde of synne is death, but eternall lyfe, is the gyfte of God: Throughe Jesus Christ our Lorde.

The Gospel. Math. vij.

IN those dayes whē there was a very great companye, and hadde nothynge to eate, Jesus called his Disciples vnto hym, and sayde vnto

vnto theym: I haue compassion on the people because they haue bene nowe wyth me thre dayes, and haue nothynge to eate. And yf I sende them away fastynge, to theyr owne houses, they shall faynt by the waye, for dyuerse of them came from farre. And his disciples answered hym: Where shoulde a manne haue breade here in the wyldernesse, to satisfye these? And he asked thē, howe manye loaues haue ye? They sayde: Seuen. And he commaunded the people to sytte downe on the grounde. And he tooke the seauen loaues. And when he hadde geuen thankes, he brake, and gaue to his disciples, to sette before them. And they dydde sette them before the people. And they hadde a fewe small fyshes. And when he had blessed, he commaunded them also to be set before theym. And they dydde eate, and were suffysed. And they toke vppe of the broken meate that was lefte, seuen baskettes full. And they that dydde eate were about four thousande. And he sente them awaye.

The.viij. Sundaye. The Epystle. Rom.viij.

BRethren, we are detters, not to the flesshe, to lyue after the flesshe. For yf ye lyue after the flesshe, ye shall dye. But yf ye (throughe the spyryte) doo mortifye the dedes of the bodye, ye shal lyue. For as manye as are ledde by the spyryte of God, they are the sonnes of God: For ye haue not receaued the spyryte of bōdage, to feare any more, but ye haue receiued ỳ spyryte of adopcion, wherby we crye: Abba father. The same spyryte certifieth our spirryte, ỳ we are ỳ sonnes of God. Yf we be sonnes, thē are we also eyres,

the heyres I meane of God, and heyres annexed with Chryste, yf so be that we suffre with hym, that we maye be also glorified together wt hym.

The Gospel. Math. vij.

BEware of false Prophetes, whiche come to you in shepes clothynge, but inwardly they are rauenynge wolues. Ye shall knowe them by theyr fruytes. Doo men gather grapes of thornes? Or figges of Thystels? Euen so euery good tree bryngeth forth good fruytes. But a corrupt tree bringeth forth euyll fruites. A good tree can not bringe forthe bad fruyt, nether can a bad tre bringe forth good fruytes. Euerye tree ỳ bringeth not forth good fruyte is hewen downe and cast into the fyre. Wherfore, by theyr fruytes ye shal knowe them. Not euery one that sayth vnto me, Lord, Lorde, shall entre into the kyngdome of heauen. But he that doeth the wyll of my father whiche is in heauen, he shal entre into the kingedome of heauen.

The. ix. Sunday. The Epystle. i. Cor. x.

BRethren, I woulde not that ye shoulde be ignorannte, howe that oure fathers were all vnder the cloude, and all passed through the sea, and were all Baptysed vnder Moyses in the Cloude, and in the sea, and dyd all eate of one spyrytuall meat, and didde all dryncke of one spyrytuall dryncke. And they dranck of the spyrytuall rocke that folowed them, whiche rocke was Chryste. But in manye of theym, had God no delyghte. For they were ouerthrowen in the wyldernesse. These are ensamples to vs, that we shoulde not luste after

euyll

euyll thynges, as they lusted. And ye shoulde not be worshyppers of Images, as were some of them, accordynge as it is wrytten. The people sate downe to eate and drynke, and rose vppe to playe. Neyther lette vs be defyled with fornication, as some of them were defyled wyth fornication, and fell in one daye thre and twentye thousande. Neyther let vs tempt Christe as some of them tempted: & were destroyed of Serpentes. Neither murmure ye, as some of them murmured, and were destroyed of ỹ destroyers. All these thynges happened vnto theym for ensamples: But are wrytten to put vs in remembraunce, whom the endes of the world are come vpon. Wherfore lette hym that thynketh he standeth, take hede leaste he fall. There hath none other temptation taken you, but suche as foloweth the nature of man. But GOD is faythful, whiche shal not suffre you to be tempted aboue your strengthe: But shall in the myddes of temptacion make away, that ye maye be able to beare it.

The Gospell. Luke. xvi.

IEsus sayde vnto his Dysciples: There was a certayne ryche man whiche had a Stewarde, and the same was accused vnto hym, that he hadde wasted his goodes. And he called hym, and sayde vnto hym: Howe is it, that I heare this of thee? Geue accomptes of thy Stewardshyppe, for thou maiest be no longer Stewarde. The Stewarde sayde within hym selfe: What shall I do? For my master taketh away frō me the Stewardshyppe I can not digge, and to begge I am ashamed, I wote what to do, that when I am putte oute of the Stewardshyppe, they maye receaue me into

theyr

theyr houses. So, when he had called al his masters debters together, he sayde vnto the fyrste: Howe muche owest thou vnto my master? And he sayde, an hundred Tunnes of oyle. And he sayde vnto hym: Take thy bill, and sytte downe quickelye, and wryte fyftye. Then sayde he to another: Howe muche owest thou? And he sayde an hundred Quarters of wheate. He sayd vnto hym: Take thy bill, and wryte fourscore. And the Lorde commended the vniust Steward, because he had done wyselye. For the chyldren of thys worlde are in theyr nation, wyser then the chyldren of lyght. And I say vnto you: Make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they maye receaue you into euerlastynge habitations.

The.x. Sundaye. The Epystle. 1. Cor. xij.

COncernyng spirituall thynges (brethrē) I woulde not haue you ignorante. Ye knowe that ye were Gentyles, and wente your waies vnto dōme ymages, euen as ye were led. Wherfore I declare vnto you ẏ no man speakynge by ẏ spirite of God, defieth Jesus. Also, no man can say, that Jesus is ẏ Lord, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of admynistrations, & yet but one Lord, & there are diuerse manners of operations, and yet but one God, whiche worketh all in all. The gyfte of the spyryte is geuē to euery man to edyfye wyth all. For to one is geuen throughe the spyryte, the vtteraunce of wysedom, to another is geuen the vtteraunce of knoweledge, by the same spyryte:

ryte: To another is geuen fayth, by the same spi-
ryte. To another the gyfte of healynge, by the
same spyrryte. To another power to do myracles:
To another to Prophelye: To another Judge-
mente to discerne spyrrytes. To another dyuers
tongues. To another the interpretation of ton-
gues: But these all worketh euen the selfesame
spyrryte, deuydynge to euery man a seuerall gyft,
euen as he wyll.

The Gospell. Luke. xix.

AND when he was come nere to Jerusalē
he beheilde the Citie, and wepte on it, say-
inge: If thou haddest knowen those thin-
ges which belonge vnto thy peace, euen
in this thy daye, thou wouldeste take hede. But
nowe are they hyd from thyne eyes. For ẏ dayes
shall come vnto the, that thyne enemyes shal al-
so caste a banke aboute the, and compasse ẏ round
and kepe the in on euery syde, and make the euen
wyth the grounde, and thy chyldren wythe are
in the. And they shall not leaue in the, one stone
vpon another, because thou knowest not the
tyme of the visitacion.

And he went into the Temple, and beganne to
caste out them that solde therein, and them that
bought, sayinge vnto them: It is wrytten, my
house is the house of prayer: But ye haue made
it a denne of theues. And he taught dayly in the
temple.

The .xi. Sundaye. The Epi-
stle. i. Cor. xv.

BRethren, as pertaynynge to the Gos-
pell, whyche I Preached vnto you, whi-
che ye haue also excepted, and in the whi-
che ye contynue, by the whythe ye are al-
so saued, I do you to wete after what manner

I prea-

I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrste of all I delyuered vnto you, that whiche I receaued, howe that Chryste dyed for oure synnes, agreynge to the Scriptures. And that he was buryed, and that he rose agayne the thyrde daye, accordynge to the Scryptures: and that he was sene of Cephas, then of the twelue. After that he was sene of mo then fyue. C. brethren at ones, of which manye remayne vnto this daye, and manye are fallen aslepe. After that appeared he to James, then to all the Apostles. And laste of all he was sene of me, as of one that was borne oute of due tyme. For I am the leaste of the Apostles whiche am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of G O D, I am that I am. And his grace which is in me, was not in vayne. But I laboured more aboundauntlye then they all, yet not I, but the grace of G O D whiche is with me. Therefore, whether it were I, or they, so we Preached, and so ye haue beleued.

The Gospell. Luke. xviij.

Chryste tolde this parable vnto certayne, whiche trusted in them selues, that they were perfecte, and despysed other.

Two men wente vp into the temple to praye, the one a Pharisei, and the other a Publican. The Pharisee stode and prayed thus with hym self: God I thancke the that I am not as other men are, extorcioners, vniust, adulterers, or as this Publican, I fast twise in the weke: I geue tythe of all that I possesse. And the Publicane standynge a farre of, woulde not lyfte vppe hys eyes to heauen, but smote his breste, sayinge:

God

God be mercyful to me a synner. I tel you this man departed home to hys house, iustified more then the other. For euery man that exalteth him selfe, shalbe brought lowe: And he ỹ humbleth hym selfe, shal be exalted.

The. xii. Sondaye.

The Epistle. ii. Corin. iii.

SUche truste haue we throughe Christ to God warde, not that we are suffycyente of oure selues, to thyncke anye thynge of oure selues, but yf we be able vnto any thynge, the same commeth of God, whyche hathe made vs able to minister the newe Testamente, not of the letter but of the spyryte: For the letter kylleth, but the spyryte geueth lyfe: Yf the mynystracyon of death, through the letters fygured in stones, was gloryous, so that the chyldren of Israell coulde not beholde the face of Moses, for the glorye of hys countenaunce (whyche glorye is done awaye) why shall not the mynistracion of the spyryte be much more glorious, for yf the ministracyon of comdemnacyon be glorious, muche more doeth the mynystracion of ryghteousnes excede in glory.

The Gospel. Math. vii.

IEsus departed from the coastes of Tyre and Sydon and came vnto the sea of Galile, thorow the myddes of the Coastes of the .x. cytyes. And they broughte vnto hym one that was deafe, and had an impedymente in hys speache, and they prayed hym to putte his hand vpon hym. And when he hade taken hym aside from the people, he putte hys fynger into hys eares, and dyd spytte, and touched hys tonge and looked vp to heauen and sygh-

sygh-

syghed, and sayed vnto hym: Ephata, that is to saye: Be opened. And strayghtwaye his eares were opened, and the strynge of his tonge was loosed, and he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbad them, so muche the more a greate deale they publyshed, sayinge: He hathe done all thynges well, he hath made both the deaffe to heare, and the domme to speake.

The. xiij. Sundaye. The Epistle. Galat. iij.

TO Abraham, and his sede, were the promyses made. He saith, not in his seedes, as many: But in the sede, as of one, whiche is Christ. This I saye: That ye lawe whyche beganne afterward, beyonde foure hundred and thyrtye yeares, doth not dysanul the testament, that was confyrmed afore of God, vnto Christwarde, to make the promyse of none effecte. For yf the inheritaunce come of the lawe, it commeth not nowe of promes. But God gaue it to Abraham by promes. Wherefore then serueth the lawe? The lawe was added, because of transgression (tyll the seede came to whome the promyse was made) and it was ordeyned by Aungelles in the hand of a mediatour: A mediatour is not a mediatour of one: But God is one. Is the lawe then agaynste the promyse of God? GOD forbydde. For yf there had bene a lawe geuen, which could haue geuen life: Then no doubte, ryghteousnes shoulde haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promyse by the faythe of Jesus Christe, shoulde be geuen vnto them, that beleue.

The

The Gospell. Luke.x.

Happy are the eyes, whiche se the thynges that ye se. For I tell you that many Prophetes and Kynges haue desyred to see those thinges whiche ye see, and haue not sene them, and to heare those thynges whiche ye heare, and haue not hearde them. And beholde a certayne lawier stode vppe and tempted hym, sayinge: Mayster, what shall I doo to enheryte eternall lyfe? He sayde vnto hym: what is wrytten in the Lawe? howe readest thou? and he aunswered and sayde: Loue the Lorde thy God with all thy harte, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde: And thy neyghboure as thy selfe. And he sayde vnto hym: Thou haste aunswered ryghte. This do, and thou shalt liue. But he wyllynge to iustifye him selfe, sayde vnto Jesus: And who is my neyghboure: Jesus aunswered, and sayde: A certayne manne descended from Jerusalem, to Hiericho, and fell amonge theues, whiche robbed hym of hys raymente, and wounded hym, and departed, leauynge hym halfe deade: And it chaunsed that there came downe a certayne Pryeste that same waye, and when he sawe hym, he passed by. And lykewyse a Leuyte, when he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto hym, and when he sawe hym, he had compassyon on hym, and wente to hym, and bounde vp hys woundes, and powred in oyle, and wyne, and sette hym on his owne beaste, and broughte hym to a common Inne, and made prouysyon for hym. And on the morowe, when he departed, he toke oute two pence

and

and gaue them to the hoſt, and ſayde vnto hym: Take cure of hym, and whatſoeuer thou ſpendeſte moꝛe, when I come againe, I wyll recompenſe the. Whyche noꝛwe of theſe thꝛe thinkeſte thou was neyghbour vnto hym that fel amonge the theues? And he ſaide: He that ſhewed mercy on hym. Then ſayde Jeſus vnto hym: Go, and do thou lykewiſe.

The. xiiii. Sonday. The Epiſtle. Galat. v.

I Saye: walcke in the ſpirite, & fulfyl not the luſte of ẏ fleſhe. Foꝛ ẏ fleſhe luſteth contrary to the ſpiryte, & the ſpirite contrary to the fleſhe: Theſe are contrarye one to the other, ſo that ye can not do whatſoeuer ye woulde. But and yf ye be led of ẏ ſpirite, then are ye not vnder the lawe. The dedes of the fleſhe are manyfeſt, whyche are theſe, adultery, foꝛnication, vnclenneſſe, wātonneſſe, woꝛſhyppynge of ymages, witchcraft, hatred, variaunce, zele wꝛathe, ſtryfe, ſedicions, ſectes, enuyinge, murdꝛe, dꝛonckennes, glottonye, and ſuche lyke. Of the whiche I tel you beforе, as I haue tolde you in tymes paſte, ẏ they which committe ſuche thinges, ſhal not be inheritours of the kyngedome of GOD. Contrarily, the fruyte of the ſpirite, is loue, ioye, peace longe ſufferynge, gentleneſſe, goodnes, faithfulneſſe. mekeneſſe, temperaunce. Againſte ſuche there is no lawe. They truelye that are Chriſtes, haue crucifyed the fleſhe with the affections and luſtes.

The Goſpel. Luke. xvii.

AND it chaunced, as Jeſus wente to Jeruſalem, that he paſſed thoꝛoughe Samaria and

and Galile. And as he entred into a certaine towne, ther met hym .x. men that were lepers whiche stode a farre of, and put forth theyr voices, and saide: Jesu Maister haue mercye vpon vs. When he sawe thē, he sayde vnto thē: Go shew youre selfes vnto the Priestes. And it came to passe, that as they wente, they were clensed. And one of them, when he sawe that he was clensed, tourned backe agayne, and wyth a loude voyce praysed God, and fell down on his face at his fete, and gaue hym thankes. And the same was a Samaritane. And Jesus answered, and sayde: Are there not ten clensed? But where are those nyne? There are not foūde ẏ returned agayne to geue God prayse, saue onelye thys straunger. And he sayde vnto hym: Aryse, goo thy waye, thy fayth hath made the whole.

The .xv. Sondaye, The Epistle, Galat, vi,

WE see, howe large a letter I haue wrytten vnto you, wyth myne owne hāde. As many as desyre wyth outwarde apparaunce to please carnally, the same constrayne you to be circumcysed onely, least they shoulde suffer persecution for the crosse of Christe. For they them selfes whyche are circūcised, kepe not the lawe, but desyre to haue you circumcised, that they myghte reioyce in youre flesshe. God forbid, that I shoulde reioyce, but in the crosse of oure Lorde Jesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Chryste Jesu, neyther circūcision auayleth anye thyng at all, nor vncircumcision: But a newe creature. And as manye as walke accordinge vnto

this rule, peace be on them, and mercye, and vpon Israel that pertayneth to GOD. From hence forth, let no man put me to busines: For I bear in my bodye the markes of the Lorde Jesu. Bye thren, the grace of oure Lorde Jesu Christe be with your spyryte. Amen.

The Gospell. Math. vi.

NO man can serue two maysters, for eyther he shall hate the one, and loue the other, or els leane to the one, and dispyse the other: ye can not serue God, and Mammon. Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate, or dryncke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worth then meate, and the bodye more of value, then rayment? Behold, the foules of the ayre, for they sowe not, neyther doo they reape nor carye into the barnes: And your heauenly father fedeth them. Are ye not muche better then they? Whiche of you (by takynge carefull thoughte) can adde one cubite vnto hys stature? And why care ye for rayment? consyder the lylyes of the felde, howe they growe. They labour not, neither do they spynne. And yet I saye vnto you, that euen Salomon in all his royaltye was not clothed lyke one of these. Wherefore, yf GOD so clothe the grasse of the felde (whiche, thoughe it stande to daye, is to morowe caste into the fornace) shall he not much more do the same for you, O ye of lyttle faythe? Therfore take no thoughte, sayinge: what shall we eate, or what shall we dryncke, or wherwyth shall we be clothed? After all these thynges doo the Gentyles seke. For youre heauenlye father knowethe that ye haue nede of all these thynges.

ges. But rather seke ye fyrste the kyngdom of god, and the righteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe: Sufficiente vnto the daye, is the trauayle thereof.

The. xvi. Sundaye. The Epistle. Ephe. iii.

I Desyre that you faynte not, because of my tribulations that I suffre for youre sakes: whiche is your prayse. For this cause I bowe my knees vnto the father of oure Lorde Jesus Christe, whiche is father of all, that is called father in heauen and in yearthe, that he wouldе graunte you, accordynge to the ryches of his glorye, that ye maye be strengthed wyth myghte by his spyryte in the inner man, that Christe maye dwell in your hartes by fayth that ye beynge rooted and grounded in loue, myghte be able to comprehende with all Saynctes, what is the bredthe and length, depth and heygth: And to knowe the excellente loue of the knowledge of Christ, that ye myght be fulfylled with all fulnes, whiche commeth of God. Unto him that is able to do excedinge aboundauntlye aboue al that we aske or thinke, accordynge to the power that worketh in vs, be prayse in the congregation by Christe Jesus thorough out all generacions frō tyme to tyme. Amen.

The Gospell. Luke. vii.

AND it fortuned, that Jesus wente into a cytie called Naim, and manye of his disciples wente wyth hym, and muche people. When he came

nye to the gate of the cytie, beholde, there was a dead man caryed out, which was the only sonne of his mother, and she was a wyddow, & muche people of the cytie was with her. And when the Lorde sawe her, he hadde compassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the coffyn, and they that bare hym stode styll. And he sayde: Yonge man, I say vnto thee: Aryse. And he that was dead, sate vppe, and beganne to speake. And he delyuered him to his mother. And there came a feare on them all, and they gaue the glorye vnto God, sayinge: A great Prophete is ryssen vp among vs, and God hath visited his people. And this rumoure of him, went forth throughoute all Jewrye, and throughoute all the regions whiche lye rounde aboute.

The. xvii. Sundaye.

The Epistle. Ephe. iiij.

I (which am a prisoner of the Lordes) exhort you, that ye walke worthye of the vocacion, wherewith ye are called with all lowelines and meekenesse, wyth humblenesse of mynde, forbearing one another through loue, and be diligente to kepe the vnitie of the spirite, through the bonde of peace, beynge one body and one spirite, euen as ye are called in one hope of youre callynge. Lette there bee but one Lorde, one Fayth, one Baptisme, one God, and father of all, whiche is aboue all, and throughe all, and in you all.

The Gospell. Luke. xiiii.

It chaunced, that Jesus went into the house of one of the chyefe Pharyseis, to eate bread on the Sabboth daye: And they watched hym

hym. And beholde, there was a certayne man before hym, which hadde the Dropsye. And Jesus aunswered and spake vnto the Lawyers and Pharisees, sayinge: Is it lawefull to heale on the Sabbothe daye? And they helde theyr peace. And he toke him, and healed him and lette him goe, and aunswered them, sayinge: whiche of you shal haue an Asse or an Oxe fallen into a pyt te, and wyll not straycht waye pull him out on the Sabboth day? And they coulde not aunswere him agayne to these thinges. He put forth also a similitude to the geastes, when he marked howe they preased to be in the hyghest rowmes, and sayde vnto them: When thou arte bydden of any man to a weddinge, sytte not downe in the hyghest rowme, lest a more honourable man thē thou, be bidden of him, and he that (bad him and thee) come, and saye to thee: Gene this manne rowme, and thou beginne with shame to take the lowest rowme. But rather when thou arte bidden, goe and sytte in the lowest rowme, that (when he that bad thee, cometh) he maye say vnto thee, frende sytte vp hygher. Then shalt thou haue worshyp, in the presence of them that sytte at meate with the. For whosoeuer exalteth him selfe, shalbe brought lowe, and he that humbleth him selfe, shalbe exalted.

The.xviii. Sundaye.

The Epistle. i. Cozin. i.

I Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Jesus Christ, that in al thinges ye are made riche by him, in al vtteraunce, & in al knowledge

by the whiche thynges, the testimonye of Jesus Chryste was confyrmed in you, so that ye are behynde in no gyfte, waytynge for the appearynge of oure Lorde Jesus Chriſte, whiche ſhall alſo ſtrengthe you vnto the ende, that ye maybe blameles, in the daye of the commynge of oure Lorde Jesu Chriſte.

The Gospell. Math. xxij.

When the Phariſes had heard, that Jesus did put the Saduces to ſilence, they came togeather and one of them (whyche was a Doctor of lawe) asked him a queſtion, temptinge him and saying: Maiſter, whiche is the greateſt commaundement in the law? Jesus sayd vnto him: Thou ſhalte loue the Lorde thy God with all thy harte, and with all thy ſoule, and with all thy mynde. This is the firſt & greateſt commaundemente. And the ſeconde is lyke vnto it. Thou ſhalt loue thine neyghbour as thy ſelfe. In theſe two commaundementes hange all the lawe and the Prophetes. Whyle the Pharyſeis were gathered together, Jesus asked them, sayinge: What thynke ye of Chryſte? whoſe ſonne is he? They sayde vnto hym: The ſonne of Dauyd. He sayde vnto them: Howe then doth Dauid in ſpyryte, call hym Lorde, sayinge: The Lorde sayde vnto my Lorde, ſytte thou on my ryghte hande, tyll I make thyne enemyes thy footeſtole. Yf Dauid then call him Lorde, howe is he then his ſonne? And no man was able to aunſwere hym anye thynge, neither durſte anye manne (from that daye fourth) aſke hym any mo queſtions.

The

The .xix. Sundaye. The Epistle. Ephe. iiij.

THis I say, & testifye through the Lorde, that ye hence forth walcke not as other Gētiles walke, in vanitie of theyr mind whyle they are blynded in theyr vnderstandyng, beyng farre from a godlye lyfe, by the ignorannce that is in theym, and because of the blyndnelle of theyr hartes, whiche beynge paste repentaunce, haue geuen them selues ouer vnto wantonnelle, to worke all maner of vnclennelle, euen with gredynelle. But ye haue not soo learned Christe. yf so be that ye haue hearde of hym, and haue bene taughte in hym, as the trueth is in Jesu: (as concernynge the conuersation in time paste) to laye frome you that olde man, whiche is corrupte, accordynge to the deceaueable lustes. To be renued also in the spyryte of youre mynde, and to putte on that newe man, whiche after God is shapen in ryghteousnesse, and true holynesse. wherfore, putte awaye lyinge, and speake euerye man trueth vnto hys neyghbour, for almouche as we are mēbers one of another. Be angrye and synne not. Lette not the Sunne go downe vppon youre wrath, neyther geue place to the backebyter, lette hym that stoole, steale no moore, but lette hym rather labour with his handes, the thing which is good, ỳ he maye geue vnto hym, that neadeth. Lette no fylthye communication procede oute of youre mouthe: But that whiche is good to edyfye withall, as ofte as neade is, that it maye minister grace vnto the hearers. And greue not ye the holye Spirite of God, by whome

ye are sealed vnto the day of redemption. Let all bytternes, and fearsenes, and wrathe, and roarynge, and cursed speakynge, be putte awaye from you, wythall malicyousnes. Be ye curteous one to another, mercyfull, forgeuynge one another, euen as god for Chrystes sake hath forgeuen you.

The Gospel. Math. ix.

IEsus entred into a shippe, and passed ouer and came into his owne citye: And beholde they brought to hym a man, sycke of the Palsey, lying in a bedde. And when Jesus sawe the fayethe of theym, he sayd to the sycke of the Palsey: Sonne be of good chere, thy synnes be forgeuen the. And behold, certayne of the Scrybes sayde wythin theym selfes: Thys man blasphemeth. And when iesus sawe theyr thoughtes, he saide: wherfore thynke ye euyll in youre hartes: whether is it easyer to saye, thy synnes are for geuen the, or to saye: aryse and walcke? But that ye maye knowe, that the Sonne of man hathe power to forgeue synnes in yearthe: Then sayde he to the sycke of the Palsey: Aryse, take vppe thy bedde, and goo vnto thyne house. And he arose and departed to hys house: but the people that sawe it, maruayled, and glorysyed God, whyche hadde geuen suche power vnto men.

The. xx. Sondaye,
The Epistle. Ephe. v,

TAke hede therfore, howe ye walke circumspectelye: not as vnwyse, but as wyse men, redeming the tyme, because the

the dayes are cuyll. wherfore be ye not vnwise but vnderstande what the wyll of the Lorde is, and be not dronken wythe wyne, wherein is excesse: But be fylled wythe the spirite spea-kinge vnto your selues in Psalmes and Hym-nes, and spirituall songes, synging and makinge melodye to the Lorde in youre hartes, geuynge thankes alwayes, for all thynges vnto God the father, in the name of oure Lorde Jesus Christ, submittinge youre selfes one to another, in the feare of God.

The Gospel. Math. xxii.

JEsus sayde to his Disciples: The kig-dom of heauen is like vnto a man that was a kynge whiche made a maryage for hys sonne, and sente fourthe hys seruaun-tes, to call them that were bydden to the weddyng, and they woulde not come. Againe he sente fourthe other seruauntes, saynge: Tell theym whyche are bydden, beholde: I haue pre-pared my dyner, myne oxen, and my fatteyn-ges are kylled, and all thynges are readye. come vnto the maryage. But they made lyghte of it, and wente theyr wayes: One to hys farme place, another to hys marchaundyse and the remnaunte toke his seruauntes, and intreated theym shamefullye, and slewe them But when the kynge hearde thereof, he was wrothe, and sente fourthe hys men of warre, and destroyed those murtherers, and brente vp theyr city. Then sayde he to hys seruauntes: The mariage in dede is prepared, but they whyche were bydden, were not worthy: go ye therfore oute into the hye wayes: And as many as ye fynde, byde them to the maryage. And the ser-uauntes

naūtes went furth into the hye way, and gathered together all, as manye as they coulde fynde, both good and bad, and the weddinge was furnished with geastes. Then the kynge came in to se the geastes, and when he spied there a man whiche hadde not on a weddynge garmente, he sayde vnto hym: Frende, howe cammeste thou in hyther, not hauynge a weddynge garment? And he was euen specheiesse. Then sayde the Kynge to the ministers: Take, and bynde hym hand and foote, and cast hym into vtter darcknesse, there shalbe weppynge and gnasshynge of teeth. For many be called, but fewe are chosen.

The. xxi. Sundaye. The Epistle. Ephe. vi.

My brethren, be strong throughe the Lorde, and through the power of his might: Put on all the armoure of God, that ye maye stande againste the assaultes of the deuil, for we wrestle not against bloud and flesshe, but against rule, agaynst power, agaynste worldelye rulers, euen gouernours of the darkenes of this worlde, agaynste spirituall craftines in heuenly thinges: wherefore, take vnto you the whole armoure of God, that ye maye be able to resyste in the euyll daye, & stand perfect in al thynges. Stande therfore. & your loynes gyrde with the truth, hauing on the brest plate of rygh teousnes, and hauynge shoes on youre feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shielde of fayth, wherewith ye may quenche the fyerye dartes of the wycked. And take the helmet of saluacion, and the swoorde of the spyryte, whiche is ỹ word of god. And pray alwayes wt all maner

all manner of prayer, and supplication in the spyryte and watche there vnto with all instaunce and supplication, for all Saynctes, and for me: That vtteraunce maye be geuen vnto me, that I may open my mouth frely, to vtter the secretes of my Gospell, whereof I am a messenger in bondes, that therin I maye speake frely, as I ought to speake.

The Gospell. John. iiij.

THere was a certayne ruler, whose Sonne was sycke at Capernaum. Assone as the same hearde that Jesus was come oute of Jewry, into Galile: he wente vnto hym, and soughte hym, that he woulde come downe, and heale his sonne. For he was euen at the poynte of deathe. Then sayde Jesus vnto hym: Excepte ye se sygnes and wonders, ye wyll not beleue. The ruler sayde vnto hym: Syr, come downe or euer that my sonne dye: Jesus sayde vnto hym: Go thy waye, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto hym. And he wente his waye. And as he was goynge downe, the seruauntes mette hym, and told him, sayinge: Thy sonne lyueth. Then inquyred he of them the houre, when he beganne to amende. And they sayde vnto hym: Yesterdaye at the seuenth houre, the feuer lefte hym. So the father knewe that it was the same houre, in the which Jesus sayde vnto hym: Thy Sonne lyueth, and he beleued, and all his houlholde. This is agayn the seconde miracle that Jesus dydde, when he was come out of Jury into Galile.

The. xxii. Sundaye. The Epistle. Philip. i.

I thanke

I Thanke my God, with all remembrance of you, alwayes in al my prayers for you, and praye with gladnes: Beecause ye are come into the felowshippe of the gospell, from the fyrst daye vnto nowe. And am surelye certifyed of this, that he, which hath begonne a good worke in you, shall perfourme it vntyl the daye of Jesus Chryste, as it beecommeth me, so iudge I of you all, because I haue you in my hearte. For almuche as ye are all companions of grace with me, euen in my bondes, and in the defendinge, and stablishing of the Gospell, for God is my recorde howe greatlye I longe after you all, from the verye harte roote in Jesus Chryste. And thys I praye, that your loue maye increase yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are moste excellent, that ye maye be pure, and suche as offende no man, vntill the daye of Chryste beynge fylled wyth the fruyte of ryghteousnesse, whiche commeth by Jesus Chryst, vnto the glorye and prayse of God.

The Gospel, Math. xviii.

PEter sayde vnto Jesus: Lorde howe ofte shall I forgeue my brother, yf he synne agaynste me, tyll seuen tymes? Jesus sayethe vnto hym: I saye not vnto the, vntyll seuen tymes. But seuētye tymes seuen tymes. Therfore is the kyngdome of heauen, likened, vnto a Certayne man that was a kynge, whiche wouldе take accomptes of hys seruauntes. And when he had begonne to reken, one was broughte vnto hym whyche oughte hym. x. M. talentes, but for as moche as he was not able to paye, hys L O R D com-

maunded

maunded hym to be solde, and hys wyfe and children, and all that he had and payment to be made. The seruaunt fell downe, and besoughte hym sayinge: Syr haue pacience wyth me, and I wyll paye the all. Then hadde the Lord pyty on that seruaunte, and losed hym, and forgaue him the dette. So the same seruaunt went out, and founde one of his felowes, whiche oughte hym an hundred pence, and he layde handes on hym, and toke hym by the throte, sayinge: Paye that thou owest: And his felowe fell down, and besought him, sayinge: Haue pacience with me, and I wyll paye thee all. And he wouldе not, but went and cast him into prison, til he should paye the dette. So, when his felowes sawe what was done, they were very sorye, and came and tolde vnto theyr Lorde, all that had hapned. Then his Lorde called him, and sayd vnto him: O thou vngracious seruaunte, I forgaue thee all that dette, when thou desyredst me: shouldest not thou also haue had compassion on thy felow, euen as I hadde pitie on thee? And hys Lorde was wroth, and delyuered him to the Jaylers, tyll he shoulde paye all that was due vnto hym. So lyke wyse shall my heauenly father doe also vnto you, yf ye from youre heartes forgeue not (euery one his brother) theyr trespasses.

¶ The. xxiii. Sundaye.

The Epistle. Philip. iii.

BRethren, bee followers togeather of me, and looke on theym, whyche walcke euen so, as ye haue vs for an ensample. For manye walcke (of whom I haue tolde you often, and nowe tell you weppynge) that they

they are the ennemyes of the crosse of Chriſte, whose ende is dampnation, whose belly is their God, and glorye at theyr shame: whiche are worldlye mynded. But our conuersation is in heauen, from whence we loke for the sauioure: euen the Lorde Jesus Chriſt, whych shal chaunge oure vyle body, that he maye make it lyke vnto his gloryous bodye: Accordynge to the worke kynge, wherby he is able also to subdue al thinges vnto hym selfe.

The Gospel, Math. xxij.

Then the Phariseis wente oute and tooke counsayle, howe they myght tangle hym in his wordes. And they sent oute vnto hym theyr Diſciples, with Herodes seruauntes, sayinge: Mayster we knowe that thou arte true, and teacheste the waye of God truelye, neyther careste thou for anye man, for thou regardeste not the outwarde appearaunce of men. Tell vs therfore howe thinkeste thou: Is it lawfull that tribute be geuen vnto Cesar, or not: But Jesus perceauynge theyr wyckednesse sayde: Why tempte ye me, ye Ypocrites: Shewe me the tribute money. And they toke hym a penye. And he sayde vnto theym: Whose is this ymage, and superscriptiō: They sayde vnto hym: Cesars. Then sayde he vnto them: Geue therefore vnto Cesar, the thynges whiche are Cesars. And vnto God, those thynges whiche are Goddes. When they hadde heard these wordes: they maruayled, and lefte hym, and wente theyr waye.

The. xxiiij. Sundaye. The Epistle. Colloſ. i.

We

WE geue thankes to God the father of oure Lorde Jesus Christe, alwayes for you in our prayers, for we haue heard of your fayth in Christ Jesu, and of the loue whiche ye beare to all Sayntes, for the hopes sake, whiche is layde vp in store for you in heauen, of whiche hope ye heard before, by the true worde of the Gospell, which is come vnto you, euen as it is fruyteful, and groweth, as it is also among you, from the daye in the whiche ye heard of it, and had experience in the grace of God thorough the truth, as ye learned of Epaphra oure dere felowe seruaunt, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs youre loue, whiche ye haue in the spyryte. For this cause we also, euer sence the daye we heard of it, haue not ceased to praye for you, and to desyre that ye myghte be fulfylled with the knowledge of his wyll, in all wysedome, and spirituall vnderstandynge, that ye myght walke worthye of the Lorde, that in all thynges ye maye please, beynge fruyteful in al good workes, and increasinge in the knowledge of God, strengthed with all myghte thorough his glorious power, vnto all pacience, and longe suffrynge with ioyfulnes geuynge thankes vnto the father, whiche hath made vs mete to be partakers of the inheritaunce of Sayntes in lyghte.

The Gospell. Math. ix.

WHyle Jesus spake vnto the people, beholde, there came a certayne Ruler, and worshypped hym, sayinge: My daughter is euen nowe diseased, but come and laye thy hande vpon hyr, & she shall lyue. And Jesus arose

arose and folowed hym, and so dyd hys disci-
ples. And beholde, a woman whych was disea-
sed wythe an yssue of blonde twelue yeares
cam behinde him, and touched the hemme of
hys vesture. For she sayde wythin her selfe: yf
I maye touche but euen hys vesture onely, I
shal be safe. But Jesus turned hym about and
when he sawe her, he sayde: Daughter be of
good comforte, thy faythe hath made the safe
And the woman was made whole euen that
same tyme. And when Jesus cam into the ru-
lers house and sawe the minstrelles and the
people making a noyse, he sayd vnto thē: Gette
you hence, for the mayde is not dead, but sle-
peth. And they laughed hym to scorne: but
when the people were putte fourth, he wente
in and toke her by the hande saynge: Damosell
aryse. And the Damosell arose, And thys noyse
wente abroade into al that lande.

The.xxv. Sonday.

The Epistle. Jere.xxiii.

BEholde the tyme commeth (sayeth the
Lorde (that I wyll rayse vp the rygh-
teous braunche of Dauid, whyche King
. . . shall bare rule & he shall prosper wyth
wysedome, and shall sette vp equitie and righ-
teousenes, agayne in yearthe. In his tyme shal
Juda be saued, and Israel shall dwell wyth-
oute feare. And this is the name that they shall
call hym, euen the Lorde oure righteousnes: and
therfore beholde, the tyme commeth sayeth the
Lorde: that it shalbe nomore sayde: the Lorde ly-
ueth, which brought the chyldren of Israell out
of the lande of Egipt: But the Lorde lyueth.
whych brought forth, & led the sede of the house

of

of Israel oute of the North lande, and from all countreyes where I haue scattered them: & they shall dwell in theyr owne lande agayne.

The Gospell. John. vi.

When Jesus lyfte vp his eyes, and sawe a greate company come vnto hym: he sayeth vnto Philip: Whence shall we bye breade, that these maye eate? This he sayde to proue him: for he hym selfe knowe what he woulde doo. Philip aunswered hym: Two hundreth penyworth of breade are not sufficiente for them, that euerye man may take a lytle. One of his disciples (Andrewe Symon Peters brother) sayd vnto him: There is a ladde here, whiche hath. v. barly loaues, and. ij. fyshes: but what are they amonge so manye? And Jesus sayde: Make the people sitte downe: There was muche grasse in the place, so the men sat downe in nomber about. v. M. And Jesus toke the breade, and when he had geuen thankes, he gaue to the disciples, and ỹ disciples to them ỹ were set downe. And lykewyse of the fyshes as muche as they woulde, when they had eaten ynoughe, he sayd vnto his Disciples: Gather vppe the broken meate, whiche remayneth, that nothynge be lost. And they gathered it together, and fylled twelue basketts wyth the broken meate, of the fyue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they hadde sene the miracle that Jesus dydde) sayd: This is of a truth the same Prophete that shoulde come into the worlde.

On Sayncte Andrewes daye.

The Epistle. Rom. x.

YF thou knowledge with thy mouth, that Jesus is the Lorde, & beleue in thy harte, that God rayled him vp from death: thou shalt be safe. For to beleue with the hart, iustifieth: And to knowledge with the mouth, maketh a man safe. For the scripture sayth: whosoeuer beleueth on hym, shal not be confounded. There is no difference betwene the Jewe and the Gentyle: For one is the Lorde of all, whiche is ryche vnto all that call vppon hym. For whosoeuer doth call on the name of the Lorde, shalbe safe. Howe then shal they cal on hym, on whome they haue not beleued? Howe shall they beleue on hym, of whome they haue not harde? How shal they heare without a preacher? And howe shall they preache, excepte they be sent? As it is written, howe beawtyfull are the fete of them which bryng tidinges of peace, and bryng tydynges of good thynges. But they haue not all obeyed to the Gospell. For Esaye sayth: Lorde who hath beleued our sayinges? So then, fayth commeth by hearynge, and hearinge commeth by the word of God. But I aske, haue they not heard? No doubte theyr sounde went oute into al landes, and theyr wordes into the endes of the worlde. But I demaunde whether Israell dyd knowe or not? Fyrste Moyses sayth, I wyll prouoke you to enuye, by them that are no people, by a foolyshe nation I wyl anger you. Esay after that, is bolde and sayeth: I am founde of them that soughte me not, I am manyfeste vnto them that asked not after me. But agaynste Israell he sayth: all daye longe haue I stretched forth my handes vnto a people that beleueth not but speaketh agaynste me.

The

The Gospel. Math. iiij.

AS Jesus walked by the sea of Galyle, he sawe two brethren: Symon, whyche is called Peter, and Andrewe hys brother, castynge a net into the sea (for they were fyshers) and he sayth vnto them: Folow me, and I wyll make you become fyshers of men. And they strayghte waye lefte theyr nettes, and folowed hym. And when he was goone forth from thence, he sawe other two brethren: James the sonne of Zebede, and John his brother, in the shyppe with Zebede theyr father, mendynge theyr nettes: And he called them. And they immediatelye lefte ẏ shyp and theyr father, and folowed hym.

✝Saynt Thomas the Apostle.

The Epystle. Ephe. ij.

NOwe are ye not straungers, nor forenners, but citezens wyth the saynctes, and of the housholde of God, and are buylte vpon the foundacion of the Apostles and Prophetes, Jesus Chryste hym selfe beynge the heade corner stoone, in whome what buyldynge soeuer is coupled together, it groweth vnto an holy temple in the Lord, in whom ye also are buylte together, to be an habitacion of God, throughe the holy ghost.

The Gospel. John. xx.

THomas one of the twelue whiche was called Didimus, was not with them when Jesus came. The other disciples therefore sayd vnto hym: We haue seene the Lorde. But he sayde vnto them: Excepte I se in his handes the prynt of the nayles, and put my fynger into the prynt of the nayles, & thruste

my hande into his syde, I wyll not beleue. And after eyght dayes agayne, his Dysciples were within, and Thomas with them. Then came Jesus, when the dores were shutte and stode in the myddes, and sayde: Peace be vnto you. And after that, he sayde to Thomas: Bringe thy fynger hyther, and se my handes, and reache hether thy hande, and thrust it in to my syde, and be not faythlesse, but beleuynge. Thomas answered and sayde vnto hym: My Lorde and my God. Jesus sayde vnto hym: Thomas, because thou haste sene me, thou haste beleued: Blessed are they that haue not sene, and yet haue beleued. And manye other sygnes truelye dyd Jesus in the presence of his Disciples, whiche are not wrytten in this boke. These are written that ye myght beleue, that Jesus is Christe the sonne of God, and that (in beleuynge) ye myghte haue lyfe through his name.

The conuersion of Saynt Paul

The Epistle. Act. ix.

And Saule yet breathynge oute threatenynges and slaughter agaynst the disciples of the Lord, went vnto ỹ hie priest, and desyred of him letters to cary to Damasco, to the Synagogues, that, yf he founde any of this waye (whether they were menne, or wemen) he myght brynge them bound to Jerusalem. And when he iourneyed, it fortuned, that as he was come nyghe to Damasco, sodenly ther shyned rounde about hym a lyghte from heauen, and he fell to the yearthe, and hearde a voyce, sayinge to him: Saule, Saule, why persecutest thou me? And he sayde: What arte thou Lorde? And the Lorde sayde: I am Jesus whom thou perse-

persecutest. It is harde for thee to kycke a-
gaynste the prycke: And he both tremblynge and
astonied, sayde: Lorde, what wylt thou haue me
to do? And the Lorde sayde vnto hym: Aryse, and
go into the cytye, and it shalbe tolde thee what
thou muste do. The menne whiche tourneyed
with hym, stode amased hearinge a voyce, but se-
ynge no man. And Saule arose from the yearth,
and when he opened his eyes, he sawe no man,
but they led hym by the hande, and brought him
into Damasco. And he was thre dayes without
syghte, and neyther dyd eate nor dryncke: And
there was a certaine disciple at Damasco, named
Ananyas, and to hym sayde the Lorde in a visi-
on: Ananias, and he sayde: Beholde, I am here
Lorde. And the Lorde sayde vnto hym: Aryse,
and go into the strete (whiche is called streight)
and seke in the house of Judas, after one called
Saule of Tharsus. For beholde, he prayeth, and
hath sene in a vision a man named Ananias, com
mynge into hym, and puttynge hys handes on
hym, that he myghte receaue his sight. Then A-
nanias aunswered: Lorde I haue heard by ma-
nye of this man, howe muche euyll he hath done
to thy Saynctes at Hierusalem: And here he
hath aucthoritye of the hyghe preestes to bynde
all that call on thy name. The Lorde sayde vnto
him: Goo thy waye, for he is a chosen vessell vn-
to me, to beare my name before the Gentyles,
and kynges, and the chyldren of Israell. For I
wyll shewe hym, howe greate thynges he muste
suffre for my names sake. And Ananias went
his waye, and entered into the house, & putte his
handes on hym, and sayde: Brother Saule, the
Lorde that appeared vnto the in the waye as

thou cammeſt, hath ſent me, that thou myghteſt receaue thy ſyght, and be fulfylled with the holy ghoſt. And immediately, there fell from his eyes as it had bene ſcales, and he receaued ſyghte, and aroſe, and was Baptyſed, and receaued meate, and was comforted. Then was Saul a certayne dayes with the diſciples, whiche were at Damaſco. And ſtrayght waye he Preached Chriſte in the Synagoges howe that he was the ſonne of God, But all that heard hym were amaſed, and ſayde: Is not this he, that ſpoyled theym whiche called on this name in Jeruſalem? and came hether for that intent that he myght bringe them bounde vnto the hye prieſtes? But Saule encreaſed the more in ſtrengthe, and confounded the Jewes which dwelt at Damaſco, affirming that this was the very Chriſt.

The Goſpell. Math. xix.

PEter aunſwered and ſayde vnto Jeſus: Beholde, we haue forſaken all and folowed the, what ſhall we haue therefore? Jeſus ſayde vnto them: Verely I ſaye vnto you, that when the ſonne of manne ſhall ſyt in the ſeate of his maieſtye, ye that haue folowed me in the regeneration, ſhall ſytte alſo vpon twelue ſeates, and Judge the twelue tribes of Iſraell. And euery one ỳ forſaketh houſe or brethren, or ſiſters, or father or mother, or wife or chyldren, or landes for my names ſake, ſhall receaue an hundreth folde and ſhal inheryte euer laſtynge lyfe.

But many that are fyrſte ſhall be laſte, and the laſte ſhalbe fyrſte.

The Purification of Mary.

The Epyſtle.

The

The same that is appoynted for the Sundaye.

The Gospel. Luke. ij.



Hen the tyme of theyr purifica tion (after the lawe of Moyses) was come, they broughte him to Hierusalem, to presente him to the Lorde (as it is writ ten in the lawe of the Lorde) euery manchilde that fyrst ope neth the matrice, shalbe called holy to the Lorde, and to offer, (as it is sayde in the lawe of ỹ lord) a paire of Turtle Doues, or two yonge Pygi ons. And beholde there was a man in Jerusalē, whose name was Symon. And the same manne was iuste, and godlye, and loked for the consola tion of Israell, and the holy ghoste was in him. And an aunswere had he receaued of the holye ghost, that he shoulde not se death, except he fyrst sawe the Lorde Christ. And he came by inspira cion into the temple.

On S. Mathies daye. The Epistle. Actes. i.

In those dayes, Peter stode vp in ỹ mydes of the Disciples, & sayd: (the nomber of names that were together, were about an hundred and twentye.) Ye menne and brethren, this scripture must nedes haue ben ful fylled, which the holy ghost, through the mouthe of Dauid, spake before of Judas, whiche was guyde to them that toke Jesus. For he was nō bred vs, and had obtayned felowship in thys

ministration. And the same hath nowe possessed a platte of grounde, with the rewarde of iniquitie, and when he was hanged, he burst a sonder in the myddes, and all his bowels gusshed oute: And it is knowen vnto all the inhabiters of Jerusalem: in so muche that the same feilde is called in theyr mother tonge, Acheldema, that is to saye, the bloude feilde. For it is written in the Boke of Psalmes: his habitation be voyde, and no manne be dwellynge therein, and his Bishopryke lette another take. Wherefore, of these men whiche haue companyed with vs (all the tyme that the Lorde Jesus, hadde all his conuersation amonge vs, begynnynge at the Baptysme of John vnto the same daye, that he was taken vp from vs) muste one be ordeyned, to be a wytnesse with vs of his resurrection. And they appoynted two, Joseph, whiche is called Barsabas (whose syrname was Justus) and Mathias. And when they prayed, they sayde: Thou Lord whiche knoweste the hartes of all menne, shewe whether of these two thou haste chosen: That he may take the rowme of this ministration and Apostleshyp, from whiche Judas by transgression fell, that he myght go to his owne place. And they gaue forth theyr lottes, and the lotte fell on Mathias, and he was counpted with the .xij. Apostles.

The Gospell. Math. xi.

IN that tyme Jesus answered and sayde: I thancke the, O father Lorde of heauen and yearth, because thou haste hydde these thynges from the wyse and prudente, and haste shewed theym vnto babes: verelye father, euen so was it thy good pleasure. All thinges are geuen

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ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth any man the father, saue the sonne, and he to whōsoeuer the sonne wyll open hym: Come vnto me all ye that labour and are laden, and I wyll ease you. Take my yocke vpon you, and learne of me, for I am meke, and lowelye in harte, and ye shal fynde rest vnto your soules, for my yocke is easy, and my burthen is lyghte.

The Annunciation of Marye.

The Epystle. Esa. vij.

GOd spake once agayne vnto Ahaz, sayinge: Requyre a token of the Lorde thy God, whether it be towarde the depthe beneth, or towarde the heyght aboue. Then sayde Ahaz: I wyll requyre none, nether wyll I tempte the Lord, And he sayde: Herken to, ye of the house of Dauid, is it not ynough for you, that ye be greuous vnto men, but ye muste greue my God also? And therefore the Lorde shall geue you a token: Beholde, a virgyn shall conceaue, and beare a sonne, and his mother shall call his name Emanuell. Butter and Hony shal he eate, that he maye knowe to refuse the euyll, and chose the good.

The Gospell. Luke. i.

AND in the syxthe moneth, the Angel Gabriell was sente from GOD, vnto a cytye of Galyle, named Nazareth, to a vyrgin sponsed to a manne, whose name was Joseph, of the house of Dauid, & the vyrgyns name was Marye. And the Angell went in vnto hyr, & sayd: Hayle ful of grace, the Lorde is with the: Blessed arte thou amonge women.

When

when she sawe hym, she was abashed at hys sayinge: and caste in hyr mynde, what manner of salutacion that shoulde be. And the Aungell sayde vnto hyr: Feare not Mary, for thou haste founde grace with God. Beholde, thou shalte conceaue in thy wombe, and beare a sonne, and shalte call his name Iesus. He shalbe great, and shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto hym the seate of hys father Dauid, and he shall reygne ouer ỹ house of Iacob for euer, and of his kyngedome there shall be none ende. Then sayde Marye to the Aungell: Howe shall this bee, seynge I knowe not a man? And the Aungell aunswered & sayde vnto hyr: The holy ghost shall come vpon thee, and the power of the hyghest shall ouershadowe the. Therefore also that holye thynge whyche shall be borne, shalbe called the Sonne of God. And beholde, thy cosin Elizabeth she hath also conceaued a sonne in hir age. And this is hyr syxthe moneth, whiche was called barren: for to God nothynge shall be vnpossible. And Marye sayde: Beholde, the handemayden of the Lord, be it vnto me, accordyng to thy worde. And ỹ Aungell departed from hyr.

Saincte Markes daye. The Epistle. Ephe. iiij.

Vnto euerye one of vs is geuen grace, accordynge to the measure of the gyfte of Christe. Wherefore he saythe when he went vppe on hye: He ledde captiuitie captyue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended

descended fyrste into the lowestе partes of the yearthe? He that descended is euen the same also, that ascended hyghe aboue all heauens, to fulfyll all thynges. And the very same, made some Apostles, some Prophetes, some Euangelystes, some Shepeheardes, and teachers: To the edyfyinge of the sayntes, to the worke, and administration euen to the edyfyinge of the bodye of Chryst, tyll we all come to the vnytye of faythe, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfect age of Christ. That we hence forth shoulde be no more chyldrē wauerynge, and caryed aboute wyth euerye wynde, of doctryne, by the wylynesse of menne, thorowe craftynesse, whereby they laye awayte for vs, to deceaue vs. But lette vs folowe the truth in loue, and in all thynges growe in hym, whiche is the heade, euen Christe, in whome, yt all the bodye be coupled, and knytte together, throughoute euerye ioynte, wherewyth one ministreth to another (accordinge to the operation, as euery parte hath his measure,) he increaseth the bodye, vnto the edifyenge of it selfe thorowe loue.

The Gospell. John. xv.

I Am the true vyne, and my father is an husbandmanne. Euerye braunche that beareth not fruyte in me, he wyll take awaye. And euerye braunche that beareth fruyte, wyll he pourge, that it maye brynge fourthe more fruyte. Nowe are ye cleane thorough the wordes, whyche I haue spoken vnto you. Wyde in me, and I in you. As the braunche canne not beare fruyte of it selfe, except

excepte it byde in the vyne, no moze can ye, except ye abyde in me. I am the vyne, ye are the braunches: He that abydeth in me, and I in hym, the same bryngeth forth muche fruyte. For without me ye can do nothynge. Yf a manne abyde not in me, he is cast forth as a braunche, and is wythered. And men gathered them, and caste them into the fyre, and they burne. Yf ye bide in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you: Herein is my father glorified, that ye beare muche fruyte, and become my Disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. Yf ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kepte my fathers cõmaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioy might be full.

S. Philip and James daye.

The Epistle. James. i.

IAmes the Seruaunte of GOD, and of the Lorde Iesus Christe, sendeth gretynge to the twelue tribes, whiche are scattered abrode. My brethren, counte it for an excedynge ioye, when ye fall into diuerse temptations: Knowynge this, that the trying of youre fayth gendreth pacience: and lette pacyence haue hyr perfect worke, that ye may be perfecte and sounde, lackynge nothynge. Yf anye of you lacke wysedome, let him aske of him that geueth it: Euen god, which geueth to al men indifferently, and casteth no man in the teethe, and it shalbe geuen him. But let him aske in faith and wauer not, for he that doubteth, is lyke a waue

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of the sea, whiche is tosse of the wyndes, & caried with vyolence: Neyther lette that man thynke that he shall receaue any thynge of the Lorde. A wauerynge mynded manne, is vnstable in all his wayes. Let the brother whyche is of lowe degree, reioyce when he is exalted. Agayne lette hym that is ryche, reioyce when he is made low: For euen as the flower of the grasse, shal he passe awaye. For as the Sonne ryseth wyth heate, and the grasse wythereth, and his flower falleth awaye, and the beautye of the fashyon of it perysheth: Euen so shall the ryche man perysshe in his wayes. Happy is the man that endureth temptacion: For when he is tryed, he shall receaue the crowne of lyfe whiche the lorde hath promysed to them that loue hym.

The Gospell. John. xiiij.

AND Jesus sayde vnto his Disciples: Let not youre hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. Yf it were not so, I woulde haue tolde you. I go to prepare a place for you. And yf I goo to prepare a place for you, I wyll come agayne, and receaue you euen vnto my selfe: That where I am, there maye ye be alsoo. And whether I go ye knowe and the waye ye knowe. Thomas sayethe vnto hym: Lorde, we knowe not whether thou goeste. And howe is it possyble for vs to knowe the waye? Jesus sayeth vnto hym: I am the waye, and the truth, and the lyfe: No man commeth to the father but by me, yf ye hadde knowen me, ye had knowē my father also: And nowe ye knowe him, and haue sene him. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffiseth vs. Jesus sayde vnto hym: Haue I

bene

bene so longe tyme wyth you: And yet hast thou not knowen me? Philip, he that hathe seene me, hath sene my father, and how sayeste thou then, shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or elles beleue me for the workes sake. Uereiye, vereiye I saye vnto you, he that beleueth on me, the works that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that wyll I do, that the father maye be glorysyed by the sonne. If ye shall aske anye thynge in my name, I wyll do it.

¶ Saint Barnabe the Apostle.

The Epistle. Act. xi.

And the disciples of these thynges came vnto the eares of the congregation, whiche was in Jerusalem. And they sente forth Barnabas, that he shoulde goo vnto Antioche: whych, when he came, and had sene the grace of God, was gladde and exhorted theym all, that wyth purpose of harte, they woulde continuallye cleaue vnto the Lord. For he was a good man, and ful of the holy ghost and fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saule. And when he had found hym: he brought hym vnto Antioche. And it chaunsed, that a whoole yeare they had theyr conuersation, with the congregatiō there, and taughte muche people, in so muche that the Disciples of Antioche were the fyrste that were

were called Christen: In those dayes came Prophetes from the citie of Hierusalem vnto Antioche. And there stode vp one of thē named Agabus, and signified by the spirite, that there shuld be greate dearthe throughe oute all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples euerye man accordynge to his habilitie, purposed to sende succour vnto the brethren, whiche dwelte in Jury, whiche thynge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell. John.xv.

THis is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man, then this: that a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye doo whatsoeuer I commaunde you. Henceforth call I you not seruauntes, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes: for all thynges that I haue hearde of my father haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeyned you to go and bringe forth fruyte, and that your fruyte shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

¶ Sainct John baptyste daye.

The Epystle. Esay.xl.

BE of good chere my people, O ye Prophetes comforte my people sayeth your God, cōforte Hierusalem at the harte, and tell hyr, that hyr trauayle is at an ende, that hyr offence is pardoned, that she hath receyued of the Lordes hande, sufficiente correction for all hyr synnes

A voyce.

A voyce cryed in wyldernesse, prepare the waye of the Lorde in the wyldernesse, make strayghte the pathe for oure God in the desert. Let all valleyes be exalted, and euerye mountayne and hyll be made lowe: what so is croked, lette it be made straight, and lette the roughe be made playne fieldes. For the glory of the Lorde shal appeare, and all flesshe shall at once se it, for why? the mouthe of the Lorde hathe spoken it. The same voyce spake: Mowe crye. And the prophete aunswered what shall I crye? that all flesshe is grasse, and that all the goodlines therof is as the floure of ye fielde. The grasse is wythered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wither, or that the floure fade awaye, yet the worde of our GOD endureth for euer. Go vp vnto the hye hyll (O Sion) thou that bringeste good tidinges, lyfte vp thy voyce with power, O thou preacher Hierusalem, lyfte it vp withoute feare: And saye vnto the cities of Juda: Beholde, youre God, beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym, and his worckes go before hym. He shall fede his flocke lyke an herdman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndly entreate those that beare yonge.

The Gospell. Luke. i.

Elizabethes tyme came, that she shoulde be deliuered, and she brought forth a sonne. And hyr neighboures, & hir cosins heard howe the Lorde hadde shewed great mercy vpon her, and they reioyced with her. And it fortuned, that in the eyghte daye they came to Circumcise

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the childe: And called his name Zacharias after the name of hys father. And hys mother aunswered and said: Not so, but he shal be called John. And they said vnto her: There is none in thy kindered þ is named with this name. And they made signes to his father how he would haue him called. And he asked for writinge tables, & wrote, saying: His name is John. And they marualled all. And his mouth was opened immediatlye, & his tōgue also, and he spake and praysed God. And feare came on al them þ dwelt nie vnto thē. And al these sayinges were noised abroade thoroughe out all the hol contrey of Jewry: and all they that hearde them, layde them vp in their hartes, sayinge: What maner of chylde shall thys bee? And the hande of the Lorde was with him. And his father Zacharias was fylled with the holye ghost, and prophesyed saying: Praysed be þ Lord God of Israel, for he hath visited & redemed hys people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruaunte Dauid. Euen as he promysed by the mouthe of his holye prophetes whiche were sence the worlde began. That we should be saued frō our enemies and from the hand of al that hate vs. That he would deale mercyfullye with our fathers, & remembre his holy couenaūte. And þ he would performe þ othe, which he sware to ourr father Abrahā, for to geue vs That we deliuered out of the handes of our enemies, might serue him without feare, all þ dayes of our life, in such holines, & rightcousnesse as are acceptable before him. And thou childe shalt be called þ prophet of the highest: for thou shalt go before the face of the Lorde, to prepare hys wayes: to geue

knowledge of his saluacion vnto hys people for the remission of synnes. Through the tender mercy of our God, whereby the day spring from an hye hath visited vs To geue light to thē that sate in darkenesse, and in the shadowe of deathe, to gyde our fete into ỳ way of peace. And the child grewe and wared stroge in spirite, and was in wylderne's till the daye came, when he should shewe hym selfe vnto the Israelytes.

Sainct Peters daye. The Epistle. Actes. ii.

AT the same tyme, Herode the king stretched forthe his hādes to vexe certayne of the cōgregacion. And he killed James the brother of John with the swoꝛd. And because he saw that it pleased the Jewes, he proceaded further, and toke Peter also. Then were the daies of swete breade And when he hadde caught hym, he put hym in prison also, and delyuered hym to four quarternions of souldiers to be kepte, entendinge after Easter to bringe hym forth to the people. And Peter was kepte in prysone, but praier was made wythout ceasyng of the congregation vnto God for hym. And when Herode woulde haue broughte hym out vnto the people, the same nyghte slepte Peter betwene two souldiers, bounde with two chaines. And the kepers before the dooꝛe kept the prysone. And beholde, the Angel of the Lord was there presente, and a lyghte shyned in the habitacion. And he smote Peter on the syde, and stered hym vp sayinge: aryse, vp quyckely e. And his chaynes fell of from hys handes. And the aungell saide vnto hym: Gyꝛde thy selfe, & bynde on thy

thy sandales. And he so dyd. And he sayde vnto him: Cast thy garment aboute ꝑ, & folow my And he came out, and folowed him, & wyste not that it was truthe whiche was done by the angell, but thought he had sene a vysion. When they were past the fyrst and the. ii. watche, they came vnto the yron gate, that leadeth vnto the cytye, which opened to them by theyr owne accorde. And they went out, & passed through one strete, and forth with the angell departed from hym. And when Peter was come to him selfe, he sayd: Nowe I knowe of a suretye, that the lord hath sent his angel, and hath delyuered me out of the hande of Herod, & from all the waytyng for the people of the Jewes.

The Gospel. Math. xvi.

When Jesus came into the coastes of the cytie, whyche is called Cesaria Philippy, he asked hys dysceples, saying: Whome do me say that I the sonne of mā am? They sayd: Some say, that thou art John Baptyste, some Helyas, some Hieremias, or one of the nomber of the Prophetes. He sayth vnto them: But whom saye ye that I am? Symon Peter answered and sayde: Thou arte Christe the sonne of the lyuynge god. And Jesus answered and said vnto him: Happy art thou Simon ꝑ sone of Jonas, for flesche and bloude hathe not opened ꝑ vnto the, but my father whych is in heauen. I say also vnto the ꝑ thou arte Peter, and vpō this rocke I wyl builde my congregacion And the gates of hel shal not preuaile agaynst it. And I wyll geue vnto the, ꝑ keys of ꝑ kingdome of heuē. And whatsoeuer thou bindest in yearth, shalbe bound in heauē: And whatsoeuer thou losest in yearth, shalbe losed in heauen.

Sainct Mary Magdalene.

The Epystle. Prouer. xxxi.

Whosoeuer fyndeth an honeste faythfull woman, she is muche more worthe then perles. The harte of her husband maye safely truste in her, so that he shal fal in no pouerty: She will do him good, & not euell all ỹ dayes of her life. She occuppeth wolle & flaxe, & labourcth gladlye wyth her hãdes She is like a marchauntes shippe that bryngeth her vytayles from a farre. She is vp in the night season, to prouyde meate, for her housholde, & fode for her maydes. She consyddereth lande & byeth it, and wythe the fruytes of her handes she planteth a vyneiarde. She girdeth her loines wyth strength, and courageth her armes. And yf she perceiue that her huswyfrye dothe good, her candle goeth not oute by night. She layeth her fyngers to the spendle, and her hand taketh holde on ỹ dystaffe. She openeth her hand to the poore, yea she stretcheth fourth her handes to suche as haue nede. She feareth not that the cold of winter shall hurt her house, for all her household folckes is clothed with skarlette. She maketh her selfe fayre ornamentes, her clothinge is whyte sylke, and purple Her husbande is muche set by in the gates, when he sytteth among ỹ rulers of the lande. She maketh cloth of sylke, & selleth it, & deliuereth girdles vnto ỹ marchaũt. Strẽgth & honor is her clothing, & in ỹ latter day she shal reioyce. She openeth her mouth w̃ wisdom, and in her tong is the law of grace. She loketh wel to ỹ ways of her housholde: & eateth not her breade wyth idleneſſe. Her childrẽ shal arise, & cal her blessed

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and her husbande shal make much of her. Many daughters there be that gather ryches together: But þ goeste aboue thē al. As for fauoure it is deceytful, & beautye is a vaine thing: But a woman þ feareth the Lord, she is worthye to be praised. Geue her of þ fruyte of her handes, & let her owne workes prayse her in the gates.

The Gospel. Luke. vii.

AND one of the Pharyses desyred Jesus þ he would eate wyth hym, and he wēt to the Pharyses house, & satte downe at meate. And behold, a woman in þ cytie (which was a synner) assone, as she knew, that Jesus sate at meat in the Pharisyes house, she brought an Alabaster boxe of ointemente, and stode at hys fette behynde hym, weping, & begā to wasshe his fete wt teares, & did wype the wt them heares of her head, & kyssed his fete, & annoynted them wt the oyntment. When þ Pharisye (which had bydden hym) saw that, he spake wythin him selfe, saying: If this mā were a Prophete, he would surelye know who, and what maner of woman thys is that touched him, for she is a synner. Jesus answered & saide vnto him: Simō I haue somewhat to say vnto the. And he said: Master say on. There was a certaine lender which had two debters, the one oughte hym fyue hundreth pence, and the other fyftye. When they had nothinge to paye, he forgaue them bothe. Tell me therfore, which of theym wyl loue him moste: Simō answered and said: I supose þ he to whome he forgaue moste. And he saide vnto him: Thou hast truely Judged. And he turned to the womā & sayd vnto Simō: seste thou thys woman? I entred into thy house, þ gauest me no water for me feete: But she haste washed my

feete with teares, and wyped them wt the heeres of her head. Thou gauest me no kisse: But she sence ꝑ tyme I came in hath not ceased to kisse my fete. My head wyth oyle thou dyddest not annoynt, but she hathe annoynted my fete wt oyntemente, Wherefore I saye vnto the, many synnes are forgeuen her for she loued much. To whom lesse is forgeuen the same dothe lesse loue. And he said vnto her: Thy sinnes are forgeuē the. And they ꝑ sat at meate wt him, begāne to say within thē selfes, who is thys which forgeueth synnes also. And he sayd to the woman. Thy fayth hath saued the go in peace.

Saincte Iames the Apostle.

The Epystle. Actes. xi.

IN those dayes came prophetes from the cytie of Ierusalem, vnto Antioche. And there stode vp one of them named Agabus and sygnyfyed by the spyryte that there shoulde be great derth throughout al the world, which came to passe in ꝑ Emperoure Claudius dayes. Thē the disciples, euery man according to his habilitye purposed to sende succor vnto ꝑ brethrē, which dwelte in Iewry, which thing they also did, and sent it to ꝑ elders, by the hādes of Barnabas & Saul. At the same tyme, Herode the kynge stretched forthe hys handes, to vexe certayne of the congregatyon. And he killed Iames, the brother of Iohn wyth the sworde. And because he sawe, it pleased the Iewes, he proceedeth further and toke Peter also.

The Gospell. Math. xx.

THen came to hym the mother of zebedes children, wyth her sonnes, worshypping hym & desyringe a certayne thinge of him. And he

he sayde vnto her: What wilte thou? She sayd vnto hym: Graunte that these my two sonnes maye sytte, the one on thy ryghte hand, and the other on thy lefte, in thy Kingedome. But Jesus answered and saide: Ye wote not what ye aske. Are ye able to drinck of the cup that I shall drinck of, and to be Baptised with the Baptisme ꝑ I am Baptised wt? They sayde vnto hym: We are. He sayd vnto thē: Ye shal drink in dede of my cup, & be baptised with the baptisme ꝑ I am baptised with, but to syt on my right hād, & on my lift, is not mine to geue, but it shall chaunce vnto thē, that it is prepared for, of my father. And whē the ten heard this, they disdained at ꝑ two brethrē. But Jesus called theym vnto him, & saide: Ye know ꝑ the Princes of the nacions, haue dominion ouer theym, & they ꝑ are great men, exercise auctorite vpon theym, it shall not be so amonge you. But whosoeuer will be greate amonge you, lette hym be youre minister, & whosoeuer wyll be chyefe amonge you, let hym be youre seruaunte. Euen as the sonne of mā came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for manye.

Saincte Bartholomewe. The Epistle. Actis. v.

By the handes of the apostles were manye signes, and wounders shewed amōge the people. And they were all togeather wyth one accorde in Salomons Porche. And of other durst no man ioyne hym selfe to thē, neuertheles, ꝑ people magnified thē. The nomber of them that beleued in the Lorde, both of men & women, grewe more & more: in so mueche that they brought the sycke into the stretes,

and layd thē on beddes & Couches, þ at þ leaste way þ shadow of Peter whē he came by, might shadow some of thē (and that they might all be deliuered frō their infirmites) Ther came also a multitude oute of the Cyties roundc aboute vnto Hierusalem, bringinge sicke folcnes and theym whiche were vered wythe vnclene spiritcs. And they were healed euery one.

The Gospel. Luke. xxii.

AND there was a stricke amonge thē, whiche of thē should seme to be þ greateste. And he sayd vnto thē, þ kinges of natiōs reygne ouer thē, & they þ haue auctorite vpō thē are called gracious Lordes: But ye shal not be so. But he þ is greateste amōge you shall be as þ yonger: And he þ is chyefe, shalbe as he that doth ministcr. For whether is greater, he that sitteth at meate, or he þ serueth? Is not he þ syttethe at meate? But I am amonge you as he þ Ministreth. Ye are they whith haue bydde wt me in my tēptacyons. And I appoynete vnto you a Kyngedome, as my Father hathe, appoynted to me, that ye maye eate and drynke at my table in my Kyngdom, & syt on seates, Judgyng the twelue trybes of Israell.

Saincte Mathewe.

The Epistle. ii. Cor. iiii.

SEing that we haue such an office, euē as god hath had mercy on vs, we go not out of kynde, but haue cast from vs that clokes of vnhonestly, and walke not in craftinesse, nether handle we the word of god deceitfully but opē the truth, and repoyte oure selues to euery mans cōscience in the syght of god. Yf our gospel be yet hyd, it is hyd amōg thē þ ar lost,

in whom

in whō the God of this world, hath blinded ꝑ myndes of thē, which beleue not, least ꝑ light of the Gospell, of the glory of christ (whiche is the Image of God) should shine vnto thē. For we preache not our selfes. But Christ Jesus to be the Lord, & oure selues youre seruaūtes, for Jesus sake. For it is God that commaunded the lyghte to shyne oute of darkenesse whiche hath shyned in oure hartes, for to geue the lighte of the knowledge, of the glorye of God, in the face of Jesus Christ.

The Gospel. Math. xix.

AND as Jesus passed forth from thence, he sawe a man (named Mathewe) syttinge at the receypt of Custome, and he said vnto him: Folow me, & he arose and folowed him. And it came to passe, as Jesus sat at meat in hys house: Behold, many Publicās also & sinners that came, sat downe with Jesus and his disciples. And when ꝑ Pharisei sawe it, they saide vnto his disciples: Why eateth your Maister with Publicans & synners? But when Jesus heard that, he said vnto thē: They ꝑ be strong nede not ꝑ Phisition, but they ꝑ are sicke. Go ye rather & learne what ꝑ meaneth, I wyl haue mercy, & not sacrifice for I am not come to call the ryghteous, but synners to repentaunce.

S. Michael and all Angels.

The Epistle. Apo. xii.

THere was a greate battaill in heauen Michael and his Aungels foughte & the Dragon, & the Dragon foughte, with hys Angels, & preuayled not, nether was their place found any more in heauē. And ꝑ great Dragon ꝑ old serpent, called the deuill & Sathanas was cast out

out, whiche deceaueth all the worlde. And he was caste into ꝑ yearth, & his angels were caste oute also wᵗ hym. And I hearde a loude voice, saying: In heauen is now made saluation and strenght, & the kyngdome of our God, and the power of hys Christe. For the accuser of oure brethren is caste downe, whiche accused thē before our God day & nyght. And they ouercame hym by the blind of the lābe, and by the worde of theyr testimonie, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, & ye that dwell in theym. Wo vnto the inhabiters of the yearth and of the sea. For the Deuyll is come downe vnto you, whiche hathe gerate wrath, because he knoweth that he hathe but a shorte tyme.

The Gospel. Math. xviii.

AT the same tyme came ꝑ disciples vnto Jesus, saying: Who is the greatest in ꝑ kyndom of heauē? Jesus called a child vnto hym, & sette hym in ꝑ myddeste of theym, & said: Verely I saye vnto you: excepte ye turne, & become as children, ye shall not enter into the kyngdome of heauen. Whosoeuer therfore hūbleth hym selfe as this child. The same is the greatest in the kyngedome of heauen. And who so receaueth suche a childe in my name receaueth me. But who so dothe offende one of these lytle ones whiche beleue in me, it were better for hym that a milstone were hanged aboute hys necke, & that he were drowned in the depth of the sea. Wo vnto the worlde, because of offences, necessarye it is that offences come. But wo vnto the man, by whome the offence cōmeth. Wherfore, yf thy hande or thy foote hynder the, cutte hym of and caste it from the: it is better for the to enter into lyfe,

halte or mayned, rather then thou ſhouldeſte (haupnge two handes or two feete) be caſt into euerlaſtyng fyre. And yf thyne eye offende the, plucke it oute, & caſte it frome the: It is better for the to enter into lyfe wythe one eye, rather then (haupnge two eyes) to be caſte into hell fyre. Take hede, that ye deſpiſe not one of theſe lytle ones, For I ſaye vnto you: That in heauen theyr Aungels do alwayes beholde the face of my father, whyche is in heauen.

Sayncte. Luke Euangelyſt.

The Epiſtle ii. Timo. iiii.

WAtche thou in al thinges, ſuffer afflictiõs do the worke throughly of an Euangeliſte, fulfyll thine office vnto the vtmoſt, be ſober. For I am nowe ready to be offred, and the tyme of my departynge is at hande. I haue fought a good fyght, I haue fylled my courſe. I haue kepte my fayth. From henceforth there is layde vp for me a crowne of ryghteouſneſſe, whyche the lorde (that is a ryghteous iudge) ſhall geue me at that daye, not to me onelye, but vnto all them alſo, þ loue hys commynge. Do thy diligence that thou mayſt come ſhortly vnto me. For Demas hathe forſaken me, and loueth this preſent worlde, and is departed vnto Theſſalonica. Creſcens is gone to Galicia, Titus vnto Dalmacia, onelye Lucas is with me. Take Marke and bryngе hym with the, for he is profytable vnto me for the miniſtration. And Tichicus haue I ſente to Epheſus. The cloke that I lefte at Troada with Carpus, when thou commeſt, bryngе with the, and the bookes, but ſpecially the parchement. Alexander the coppерſmythe, dyd me

muche

much cuyl: The Lord reward him accordyng to hys dedes, of whom be thou ware also. For he hath greatly wythstande our wordes.

The Gospel. Luke. x.

The lorde appointed other seuentye and two also, and sēt them two & two before hym into euery cytie and place, whether he him selfe would come. Therefore he sayd vnto thē: The harueste is greate but ꝑ labozers are fewe pzay ye therfore the lord of the harueste, to sende forth labourers into ꝑ harueste. Go your wayes, behold, I send you forth as lambes among wolues Beare no wallet neither scrip nor shoes, & salute no man by ꝑ waye, into whatsoeuer house ye entre, first say: Peace be to this house. And yf the sonne of peace be there, youre peace shal rest vpō him, yf not, it shal returne to you againe. And in ꝑ same house tary stil, eating & drinckinge suche as they geue. For the labourer is worthy of hys rewarde.

Symon and Jude Apostles.

The Epistle. Judas. i.

Judas the seruaunt of Iesu chzist, the brother of Iames, to thē which are called, & sanctified in God the father, and preserued in Iesu Chzist: Mercy vnto you, & peace, and loue be multiplied. Beloued, whē I gaue all diligence to wzyte vnto you of the cōmon saluation, it was nedefull for me to wzyte vnto you. To exhorte you ꝑ ye should cōtynually labour in ꝑ faith, which was once geuen vnto ꝑ sainctes: For there are certaine vngodly men, craftely crepte in, of whych it was wzitten afore time vnto such iudgement. They turne ꝑ grace of our god vnto wātonēs & deny

god

god (which is ỳ onlye Lorde) & our Lord Jesu Christ. My mind is therfore to put you in remẽbraũce, for as muche as ye once knowe thys how ỳ the lord (after ỳ he had deliuered ỳ people out of Egypt) destroyed them whych afterwarde beleued not. The Angelles also whyche kepe not theyr fyrste state, but left theyr owne habytacyon, he hath reserued in euerlastynge chaynes vnder darckenesse, vnto ỳ iudgement of the greate day: Euen as Sodom & Gomor, & the cityes aboute thẽ whiche in lyke maner dekyled them selfes wythe fornycacion, & folowed straunge flesh, are sette for the for an, example, & suffre the payne of eternal fyre: Lykewyse these beynge deceyued by dreames, defyle the flesshe, despyse rulers, & speake, cuyll of thẽ that are in auctoritie. The Gospel. John. xv.

THis cõmaũde I you ỳ ye loue together. Yf ỳ worlde hate you, ye knowe ỳ it hated me before it hated you, Yf ye were of ỳ worlde, the worlde would loue his owne: Howebeit, because ye are not of ỳ worlde, but I haue chosen you out of the worlde, therefore the worlde, hateth you, Remẽbre the worde ỳ I sayd vnto you ỳ seruãt is not greater thẽ ỳ lord. Yf they haue persecuted me, they wyll also persecute you. Yf they haue kept my sayinges, they wyll kepe yours also. But al these thinges wyl they do vnto you for my names sake, because they haue not knowẽ hym ỳ sente me, Yf I had not come & spoken vnto thẽ, they shoulde haue had no synne, but now haue they nothing to cloke theyr sinne wyth all. He ỳ hateth me hateth my father also. If I had not done amonge them the workes whyche none other man dyd, they shoulde haue hadde no synne. But nowe haue

they

they both sene, and hated not onelye me, but also my father. But thys happeneth that the saynge myght be fulfylled that is wrytten in theyr law: They hated me without a cause. But whē ỳ comforter is come, whome I will sende vnto you from the father euen the spyryte of truthe (whiche proceedeth of the father) he shal testify of me. And ye shall beare wytnes also, because ye haue bene wyth me from the beginning.

All Saynctes daye.

The Epistle. Apo. vii.

BEholde, I Johñ sawe another angel ascende from the risyng of the sunne, which had the seale of the lyuynge god, and he cryed wyth aloude voyce to the .iiii. angelles, (to whome power was geuen to hurte the yearthe and the sea) sayinge: Hurte not the yearthe neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God in theyr fore heades. And I heard ỳ nomber of them whiche were sealed, and there were sealed an. C. xliiii. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben, were sealed. xii. M. Of ỳ trybe of Gad, were sealed. xii. M. Of the tribe of Aser, were sealed. xii. M. Of the tribe of Neptali, wer sealed. xii. M. Of ỳ tribe of Manasses, were sealed. xii. M. Of the tribe of Simeō, were sealed. xii. M. Of the tribe of Leui, were sealed. xii. M. Of ỳ tribe of Isachar, were sealed. xii. M. Of ỳ tribe of Zabulō, were sealed. xii. M. Of the tribe of Joseph, were sealed xii. M. Of ỳtribe of Beñ Jamin, wer sealed. xii M. After thys, I beheld, & lo, a great multitude (which no man coulde nombre) of all nacions

and

and people, & tōgues stode before the seat, & before the lābe, clothed wt lōge whit garmentes & Palme in their hāds, & cried wt a loude voyce saying: Saluatiō be ascrybed to him ꝑ sytteth vpō the seate of our God & vnto the lābe. And al ꝑ Angels stode in the cōpasse of ꝑ seate, & of ꝑ elders, & of ꝑ. iiii. beastes, & fell before ꝑ seate on theyr faces, & worshipped god saying. Amē, Blessing and glory, & wisdō, & thākes, & honor, and power, & might be vnto oure God for euer more. Amen. The Gospel. Math, v.

IEsus seing the people, went vp into the mountayne, and whē he was set, his disciples came to hym, & after ꝑ he had opened hys mouth he taugh them, sayinge: Blessed are the pore in spirite for theirs is the kingedome of heauē. Blessed are they ꝑ mourne, for they shall receyue comforte. Blessed are the meke, for they shall receaue the inheritaunce of the yearth. Blessed are they which hunger and thirst after rightousnes: for they shal be satisfied. Blessed are ꝑ merciful, for they shal obtaine mercy. Blessed ar ꝑ pure in hart: for they shal see god. Blessed are the peacematters, for they shalbe called ꝑ childrē of god. Blessed are they whych suffer persecution for rightousnes sake: for theirs is the kyndom of heauen Blessed are ye when men reuyle you, and persecut you, & shal falsly say all maner of euil sayinges against for you my sake: Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes, which were before you.

At the buryall of the dead. The Epystle. i. Thessa. iiii.

I Would not brethrē, that ye should be ignorāunt concerning thē which are fallē a slepe

that ye sorowe not as other do, whyche haue no hope. For yf we beleue that Iesus dyed, and rose agayne: Euen so thē also, whych slepe by Iesus, wyl god bryng agayne wᵗ hym. For thys saye we vnto you in ꝑ worde of ꝑ Lorde that we whych shal lyue, and shall remayne in ꝑ comming of the Lorde, shal not come ere they which slepe. For the Lorde hym selfe shall descēde from heauen wyth a shout, & the voyce of ꝑ archangel and trompe of God. And the dead in Chryste shal aryse fyrst: Thē we whiche shal liue (cuē we which shal remaine) shal be caught vp wᵗ thē also in the cloudes to mete the Lorde in the ayre. And so shall we euer be wyth the Lorde: Wherfore comfort your selues one another wyth these wordes.

The Gospell. Iohn. vi.

IEsus sayde to hys disciples, and to the Iewes: All that the father geueth me, shall come to me: And he that cometh to me. I caste not awaye. For I came downe from heauen: Not to do that I wyll, but that he wil whyche hath sente me. And thys is the fathers wyll, whyche hathe sente me that of all which he hath geuē me, I shal lose nothing: But raise them vp agayne at the last daye: And this is ꝑ wyl of hym that sente me: ꝑ euery one, whych seeth the sonne, & beleueth on hym, hath euerlastynge lyfe. And I wyll rayse hym vp at the laste daye.

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